

Andover Newton Bulletin



APRIL 1954

CONTENTS

IN RETROSPECT	<i>James P. Berkeley</i>	3
RELIGIOUS EDUCATION IN THE SEMINARY CURRICULUM	<i>Wesner Fallaw</i>	6
THE CONTRIBUTIONS OF RELIGIOUS EDUCATION TO THE TOTAL CHURCH PROGRAM	<i>Walter L. Holcomb</i>	13
THE CHRISTIAN EDUCATION PROGRAM OF THE WELLESLEY CONGREGATIONAL CHURCH	<i>Margaret M. Morton</i>	21
CHRISTIAN EDUCATION: AN APPLICATION OF SOME PRINCIPLES OF ALFRED NORTH WHITEHEAD	<i>Margaret M. Morton</i>	32
TRENDS IN PROTESTANT CHURCH EDUCATION	<i>Wesner Fallaw</i>	37

IN RETROSPECT

By JAMES P. BERKELEY

The year 1909 marks the beginning of courses in religious education on Newton Hill. President George E. Horr (1908-1925) had just entered into office. He was an active participant in the new graded materials sponsored by Blakeslee and the Bible Union. The catalogue of 1909-1910 records a course in religious psychology by the Reverend Edward P. Tuller, class of 1887. In 1910-11 Professor William H. Burnham, a colleague of G. Stanley Hall, Clark University, lectured on psychology and pedagogy. From 1911 to 1919 Albert E. Bailey served as lecturer in this field. Bailey was an able, experienced teacher; a wide traveller, especially in Bible lands; a student of art and archaeology. His exceptionally useful book in religious education, *The Gospel in Art*, appeared in 1916. In this first edition Bailey designated himself as Instructor in The Newton Theological Institution. His concluding work was at Andover Newton and to our school he bequeathed his pictures, slides and library.

There were very few who were equipped by training in religious education from 1909 to 1919. None had specialized professional preparation. The foundations were laid by men from the public school field, such as G. H. Betts; from departments of homiletics, such as T. G. Soares; from leadership in Sunday School Associations; from the pioneering work in Hartford Seminary. Literature in this field was meager.

In 1919-20 the professorship in religious education in The Newton Theological Institution was established. Six hours in this field were required for all B.D. candidates. This was a noteworthy forward step in theological training. The next step, to meet a growing need in the churches, was to offer a special program to women students and to organize a two-year course leading to the M.R.E. degree. This came in 1921-22. Chase House was purchased and made into a woman's dormitory.

It was my good fortune to be chosen for this new professorship. My experience in seminary teaching (1909-1919) had been in Old and New Testament, in which I had been disciplined in the new methods of biblical research of that period and in new methods in teaching. After a semester of work at Union Seminary under G. A. Coe and at Teachers College, Columbia University, under William H. Kilpatrick, the development of the Department of Religious Education, as an integral part of seminary training, had to be faced. The place of the Bible in

the teaching work of the Church and the improvement of methods was a prime concern. Therefore, I requested that I continue teaching both Old and New Testament courses to keep my work rooted in the Christian revelation. Out of this grew courses in how to teach the Bible. These were developed through considerable experimentation. "How to teach the Christian Idea of God," "How to teach the Story of Jesus" and "The Use of Bible Biography" have been products of this emphasis.

The Church in 1919 was facing a serious problem. It was confronted by a revolution in knowledge of the history of Bible times, a radical change of attitudes toward the Bible in the rise of secularism, a searching criticism of teaching methods and a decrease in Sunday school attendance. The work of education both in church and public schools was facing a thorough reappraisal and over-hauling. While this field of religious education had the advantages of the popularity of the new, it was faced with the most serious task of helping the church through a period of crisis.

To strengthen the Seminary's offering in children's work, I asked for and secured the appointment of Miss Priscilla H. Fowle (Mrs. Brayton Starke). She was made Dean of Women, 1922-28. Others who served in this field were Doris Bigglestone (Mrs. Otis R. Heath), Elizabeth M. Lobingier (Mrs. John L.), Mrs. Marie Cole Powell.

At the time of the initiating of the new department, Dr. Charles N. Arbuckle became pastor of the First Baptist Church, Newton Centre. Deeply interested in religious education, a skillful and resourceful teacher, he made this work his major emphasis in his new pastorate. This made possible a fruitful co-operative project between the Seminary and the church. As professor of religious education and a member of the church, I entered actively into the remaking of the educational work of the church, teaching in the high school division, training the teachers and writing new curriculum material. Dr. Arbuckle became a most valuable member of the faculty in the work of religious education and homiletics, placing his emphasis upon the teaching ministry. Miss Fowle, working both in church and seminary, added greatly to this co-operative arrangement.

Besides this, there opened up in the early twenties a wide field of service in teacher training schools and summer conferences which kept the program of the department in close relationship with the workers in many types of situation. My book *You Can Teach* was written out of this first-hand contact with the ordinary teachers in our church schools.

From 1920 to 1930 religious education grew rapidly in every direction. It experienced a period of great popularity and enthusiasm over the country. But the economic depression caused such serious curtailments in church budgets that directors suffered severely. The first wave of the new movement subsided. Then followed a period of disillusionment which often became an attitude of skepticism. However, the inherent validity and vigor of the movement weathered this storm. At a deeper level of need and insight the work was sustained and recovery was achieved.

Looking back to 1919 in retrospect, it is clear that religious education has entered into the training of the modern minister in a most significant and fruitful way. It has called upon the student to regard and understand the growing learners with all the resources of modern psychology and to come to the Bible from the functional point of view that he may understand it and use it to minister to the learners. My educational creed is: "Make ourselves available to God as he is at work in growing minds through the words and life of his Son, and make ourselves available to growing minds as they are becoming acquainted with God in the person of his Son."

RELIGIOUS EDUCATION IN THE SEMINARY CURRICULUM

By WESNER FALLAW

Seminary courses in religious education are designed to further the professional education of men and women, those who expect to become pastors and those who wish to specialize in religious education. Some seminaries provide for a variety of religious vocations, including directing the educational work of the local church, teaching in schools or colleges, serving in secretarial posts and as university chaplains, and more. Probably most religious education courses are offered with the needs of the future pastor in mind. This is the framework within which this article is written.

In the past it has been assumed that professional leaders for the local church — the pastor, associate in charge of Christian education, the director of religious education — become educationally competent as a result of studying in the field of religious education. Why this assumption so often proves false is due to (1) lack of understanding of what education is, (2) students' frequent preference for other seminary disciplines to the point of neglecting courses in education, and (3) the persistent belief, usually unexpressed, that Protestant religious education in America begins and ends with the Sunday school, and the Sunday school now — as historically — is mainly the responsibility of laymen.

I

We turn to the first of these difficulties and ask, What is religious education? It is more than an array of courses, a discipline, a field of study, an inquiry into religious learning — though it is all these. It is, also, the process through which persons are nurtured, caused to grow, Godward. As process, religious education involves individuals and groups in experiencing life — particularly at crucial moments — reverently, intelligently, willingly and knowingly binding themselves to values discovered to be of supreme worth. As an addendum it may be said that it is the faith and experience of the Christian that the Supreme Value — discovered through experience, and revealed in history — is God in Christ.

This, of course, is a psychological definition that might have been articulated before the present theological revival in this country. The addendum to the definition reflects the fairly recent interest that religious educators have taken in theology, and suggests there is merit

in speaking of Christian education rather than religious education. Parenthetically, it is interesting to note that the term Christian religious education is sometimes employed to distinguish religious education that is Christian from that which is naturalistic. Whatever term we employ, let us agree that we are talking about a process, one with units of experience that help learners understand what is involved in nurturing growing persons — be they students at the seminary level or pupils in the churches — in the Christian heritage. For the seminary, religious education is most significant when, under guidance of the professor and the class group as a whole, he is moved, himself, to grow Godward. Then he is ready to nurture his pupils.

Religious education courses make no claim to being the sole cause of religious growth, or the major setting in which it may occur; for extension of one's intellectual horizon, release of one's feelings to flower in personal spiritual renewal, and recognizable modification of the person as a thinking, feeling, willing being who is putting off the old man and taking on the new, all take place in moments of self-fulfillment that prove to be no respecters of academic labelling. In truth, a seminary student's spiritual development — his own religious education — is rightly understood to derive from all the experiences, in family and church and college and society, that he brings with him to the seminary; from the impact of the seminary as a whole on him; and from his experiences in church and other work in which he engages while in seminary.

Certainly no one field, no single kind of experience, is expected to provide the whole of the student's personal education in religion. Religious education, through its courses that delve into the teaching-learning process — examining, analyzing, experimenting, evaluating — modestly requests permission (1) to use the students' own experiences as developing Christians to point out how growth in religion takes place, and (2) to guide their thinking and planning and something of their performance as they strive to educate children, youth and adults through field work and intern opportunities.

It may be said that successful educational leadership in the local church derives not from the minister's having taken religious education courses in seminary, but from the Christian educational process having taken hold of the minister-student.

II

If we look closely at the statement that ministerial leaders—whether pastors or others—often prove to be weak educators because in seminary they preferred studies other than religious education, we may

be forced to the conclusion that the students are to be commended for preferring superior to inferior ones. To put the matter another way, because courses in religious education sometimes fail to contribute to the student's own nurture in the Christian faith — and give scant promise of equipping him to nurture children and adults in the future — other courses are elected. It follows that religious education courses should be improved, for if the ministerial leadership of the local church is to be found competent, obviously the student's educational experience in seminary and afterwards must be strengthened. I suggest that this cannot be accomplished by multiplying courses, though religious education in the seminary might well embrace (1) course work that articulates the purposes of education in the Christian church, together with knowledge of acceptable Protestant programs and procedures of nurturing children, adolescents and adults; (2) larger units of study conducted by a panel of teachers in which, for example, theology, sociology, ethics, education and psychology are used to help students think in broad terms both about current and timeless issues of living; (3) laboratory and intern experiences explicitly established to overcome weakness of classroom learning; (4) graduated field experience to enable every student to try his hand at classroom teaching — under guidance both of a master-teacher and a seminary professor serving as a supervisor; (5) expansion of practice-teaching into selected public and private schools where, if available anywhere in a given community, master-teachers are likely to be found; (6) senior and graduate seminars — for students who have had a term in the pastorate — that use case studies of the students' churches for the purpose of teaching educational leadership along supervisory and administrative lines; and (7) short-term conferences and lecture series directed to pastors and associates in Christian education who congregate at the seminary for strengthening their work as community leaders, notably in significant areas like that of religion in public education.

Neither more nor better courses in religious education suffice to insure the kind of seminary curriculum through which students may experience Christian nurture and, having experienced it for themselves, be advanced toward competency in guiding others' nurture. What then?

Realizing that the educational process in the seminary is not confined to courses labelled Religious Education, all professors must use the process to infuse the several disciplines in the curriculum and to permeate the seminary community. And the life of the churches served by students may be similarly affected.

Conceivably a chief contribution of religious education issues from its opportunity to collaborate with other seminary disciplines to the end that they may be functionally more effective than they are when they ignore the educational process. It is precisely at this point that religious education reaches a new status, teaming with older seminary disciplines for the purpose of making them efficient teaching-learning encounters. Actually education's influence is being felt when professors in other fields concern themselves with improving whatever teaching-learning process engages them. Every time students systematically undertake research in a problem area, working through to a solution for the common good, the educational process is reflected. The student who adopts an exploratory and democratic approach to his field work is showing the educational process at work in its elementary, but essential, stages. Seminary graduates who take a reasoned position whereby they share responsibility, decisions and service with their people, are bringing the educational experience to the fore.

Find a seminary where the above is happening, and you find students for whom it is impossible to neglect education. They are both experiencing it as process — in Bible, theology, ethics and other disciplines — and they are being prepared to serve their future churches as educational leaders.

There are those who shrink from an emphasis such as I'm making, arguing that functional education dilutes the rigorous discipline afforded by "straight content" education. These critics might well say, with more humor than cynicism, that religious educators — in the name of education — effect the downfall of theological education, aiding weak students who insist that every seminary course, every class session, should provide a manageable package of information that can be used with the next congregation or church group to be faced. The argument might advance to expose the seminary educator — whether a professor of religious education or of theology or any other — as a pragmatist whose final test for the validity of any curriculum, or any part of it, is that it be useful.

A brief answer to the critics: knowledge of the Bible, history, doctrine, and the rest, becomes not weaker but stronger when students understand, communicate and live what they have learned. This is the educator's theme; it is also a recurrent biblical theme that only the fruitage of one's life attests to whether or not he has learned of righteousness and truth.

Let the traditionalist and functionalist meet on this educational ground, and say: We agree that though knowledge is not a virtue,

there is no virtue in not knowing. (And there is vice in not using or living the best that is known.) And knowing the Christian heritage and the tasks of the minister may best be assured in the measure that the seminary curriculum joins the heritage with crucial issues confronting students today and tomorrow. When this meeting occurs, theological education weds vigorous intellectual pursuits with current, enriching experiences.

III

I've stated my conviction that religious education in the seminary is a process of nurture that over-leaps the boundaries of courses of study; it may be expected to pervade the life of the students in their seminary and church communities. Just so the educational work of the local church is not confined — though it is still mainly carried — within the Sunday school. Nor is the Sunday school so much outside the responsibility of the minister as is often thought, although — from its founding in 1780 till now — its work has been largely discharged by laymen who have concerned themselves principally with Bible teaching. Indeed, knowledge of — facts about — the Bible has been equated with Christian nurture. This was true well into the twentieth century, until seminary graduates began to exert limited but decisive influence reflecting a wider perspective. Their perspective broke with a literal Bible and drew upon scholars dedicated to the literary criticism of the Bible. This development joined hands with advocates of graded Sunday school curricula trying to counteract the Uniform Lesson plan regnant during the last part of the nineteenth century and the early years of this century. This was one stream that fed the newly emerging religious education movement. At its center were people like President William Rainey Harper of the University of Chicago, Rev. Erastus Blakeslee, and the child educators Margaret Cushman and Mrs. J. Woodbridge Barnes. In 1908 the principle of graded Sunday school curricula was adopted.

Meantime, another stream arose with the investigations into religious experience by E. D. Starbuck, George Albert Coe, William James and G. Stanley Hall. These psychologists affected both liberal theology and religious education.

A third stream flowed from John Dewey, the educational psychologist and philosopher, who — at the turn of the century — was clearing the way for scientific study of learning that was to burst forth in the work of E. L. Thorndike and innumerable experimenters and theorists in secular education. By the 1920's this new science of education was to influence modern religious education.

From the founding of the Religious Education Association in 1903 to the formation of the International Council of Religious Education in 1922, modern religious education took shape, nourished by biblical scholarship, by the psychology of religion and the psychology of learning. When the early professors of religious education began to teach in the seminaries, it became clear that Liberal Theology and the Social Gospel were imbedded in the movement. It might be fair to say that Liberal Theology was the ground and the Social Gospel was the goal of the faith of leading religious educators.

During the latter years between the formation of the International Council of Religious Education and its emergence as the Division of Christian Education of the National Council of Churches (1950), in the realm of belief Protestant educators were proving sensitive to the theological revival. Harrison S. Elliott's *Can Religious Education be Christian?*, H. Shelton Smith's *Faith and Nurture*, Paul H. Vieth's *The Church and Christian Education*, and Randolph C. Miller's *The Clue to Christian Education* serve to tell something of the movement's quest for theological dimensions. Papers read before the Fiftieth Anniversary Celebration of the Religious Education Association last fall at Pittsburg—and published subsequently in the journal, *Religious Education*—further point to educators' theological concern.

This historic sketch emphasizes that the scope of religious education requires professional no less than lay leadership.

Concurrently, during the past quarter-century, in the operational realm, religious education has sought to establish the fact that religious nurture is too weighty an enterprise to be carried by the Sunday school. Organizationally, religious education has striven to expand the teaching program of the local church so as to provide for it a church school—a school composed of the Sunday school, the vacation church school, the weekday classes, the fellowships of children, youth and adults, with all these auxiliaries integrated in the life of the church. And the key leader, as chief educator and administrator, it has been repeatedly emphasized, ought to be the minister.

The question remains, How widely do pastors recognize that Christian nurture is too big a job for the Sunday school? And the corollary is, Are ministers who are essentially preachers temperamentally equipped, also, to be teachers? And, if not teachers, at least educational administrators?

Where there are churches that have rightly assessed the function of the Sunday school, one is likely to find that ministerial leadership has established sister agencies to strengthen the educational program

of that church. This means that the Sunday school is no longer expected to do the whole job of religious teaching. Where pastors have failed to give adequate educational leadership the cause may be traced to the fact that, as students, they did not find the seminary curriculum to be a vital educational experience.

IV

Religious education exists as a part of the seminary curriculum for the very purpose of preparing future ministers to discharge their educational tasks in the churches. Unlike many European Protestant Communion in which a major portion of the pastor's work is that of teaching the faith to children on weekdays, Protestants in this country generally expect their pastor to teach only a short-term class for young people preparing for church membership, and possibly an occasional adult Bible class. Little wonder that ministers seldom feel need for careful preparation, during seminary or later, for becoming teachers.

Surely the seminary curriculum must serve the prospective pastor by giving him educational experiences that will enable him to administer a church educational program. Seminary courses intimately related to field practice can equip the future pastor to distinguish good from poor church education, worthy from unworthy educational purposes and practices, effective from ineffective classroom teaching, happy and growing pupils in a church school from pupils who are apathetic or rebellious, perhaps resistant to learning religion.

Because it is the pastors of our churches upon whom educational leadership devolves, the seminary aspires, through its division of religious education, to make its graduates educationally alert and capable of bringing help to lay teachers. These teachers await leadership unlikely to come unless pastors provide it. Happily, seminary graduates who have experienced and mastered the educational process have in their possession both motive and means for revitalizing the churches they purpose to lead.

THE CONTRIBUTIONS OF RELIGIOUS EDUCATION TO THE TOTAL CHURCH PROGRAM

By WALTER L. HOLCOMB

A seven-year-old child once wrote: "The Ancient Britons are dead and it's all through the Romans." The last thing which the writer wishes to claim is that the advances of the church have come "all through religious education," or even that religious education is or should be the most central element in the program of the church. Some over-enthusiastic leaders who try to make religious education out to be the total work of the church claim too much. What is attempted here is simply as fair an evaluation and stock-taking as is possible. We are concerned with the influences and the contributions of but one aspect of the church's life and work on the living church as a whole, and on all who are directly related to the church.

A word of caution is needed, for with the history of influences, or an assessment of present contributions, we are on perilous ground. We cannot describe the church schools of our country as if they were uniform. There is no centrally imposed curriculum or method; most teachers are left free to work according to their own lights and the needs of their pupils; most of the work is carried on under impoverished conditions. After many decades of creative work by devoted leaders, much of our Protestant religious education is still fragmentary and at times even aimless. All too often the educational program is unrelated to the rest of the church, either in terms of curricular materials or in organizational or administrative relationships. In not a few instances the basic educational assumptions underlying the work of the church school and the theological assumptions underlying the rest of the work of the church are unfortunately in direct opposition.

Such in brief is the dark side of the picture. But there is a brighter side. One could notice only what the best church schools are like now, how many of that kind can be found, and what proportion of the dreary repressive type remain. The best and the worst as well as those educational programs which fall in between must be kept in mind if a fair analysis is to be made. With such a widely varied situation as we have in current Protestant education in mind, what may one reasonably expect from the educational work of the local church, and what will the reasonably good program be like?

When I think of a reasonably good program of Christian education in the local church I have in mind an organized and fairly comprehensive church school which is bringing satisfaction to all those who participate in it because it is meeting their spiritual needs. Such a program is significant because of what it is by nature. Christian education is the process by which persons are stimulated, instructed, and guided in their growth toward the fulfillment of Christian character. It is the business of Christian education to provide the knowledge necessary to make right choices, to provide the guidance through instruction and example for the making of right choices, to set forth the values which result from right choices, and the harmful effects of making wrong choices. Not only is the individual affected by the choices which he makes himself, but he is profoundly affected by the choices made by the society of which he is a part. Effective Christian education should and does bring about changes in the attitudes, habits, and conduct of those who are caught up in it, and these changes have significance for him in his social relationships, thus contributing in a small way at least to the improvement of the choices made by society.

Again, Christian education is significant because it is an essential element in every other function of the church. In every function performed through and for the church by pastor, director, or lay worker, such as worship services, evangelism, counseling, missionary extension, stewardship, social action in the community, and a host of others, education has its part. In evangelism, for example, whether we think of reaching those outside the church or in our work with the children and youth of church-related families, Christian education contributes to and makes possible the extension of the Gospel by enlightening the mind of those about to be evangelized in regard to basic Christian concepts — God, Jesus Christ, man, sin, salvation. Furthermore, these basic concepts must be clear in the mind of the person who gives, as well as the one who receives the witness. Both must know who Christ is, and what he can do, and that is accomplished for both by Christian education. As Dr. Schisler of the Methodist Board of Education has put it, "Successful evangelism depends upon an effective witness on the part of Christian people. Christian education provides the ideas, the information, the insight, the understanding out of which we can witness and serve. The person who tries to witness and is lacking in information and insight is usually either offensively cock-sure or timidly uncertain. In either case, his witness is unconvincing. He who knows, and knows that he knows, needs

neither to boast nor to be afraid. He has confidence in himself and in his message, and a high sense of freedom."

An old farmer replied to his young neighbor, a novice farmer, who was trying to explain scientific agriculture, "You can no more tell something that you don't know than you can come from where you have not been." So it is with the place of Christian education in the total program of the church. Christian education is not the same as worship, stewardship, social action, and the rest of the functions of the living church, but without the process of education within the total church, each of these other elements in the church would be carried on at best in an ineffective and meaningless way, and perhaps not at all.

We have seen that Christian education is in part significant because of what it is by nature, and in part because everything done in the church has an educational aspect. Another reason for its significance is that Christian education has made and is making many important and distinctive contributions in its own right.

II

Among these contributions, channeled to the church in and through its educational program, is a new understanding of human nature and of the growth process. Basic to religious growth is the way or process by which religion develops. Experiences in the distinctively educational portions of the church's program serve to give us light on this process of religious growth—a process that goes on at all times, under all circumstances, for good or ill effects. Knowing that this growth process is a unified one, involving the total personality as it passes through various phases of development, we can establish for ourselves certain basic principles by which to guide our planning of the total church program, leading us toward consistency and integration in the total life and work of the church.

For example, a "mountain of evidence" is available which shows quite conclusively that the family is central in this process of religious growth. Poor family life tends to produce other poor families, generation after generation, and good families tend to help in the creation of healthy, productive, mature and secure individuals who in turn create those home situations most conducive to effective Christian growth. This basic principle is serving as the basis of one of the most important recent trends in Christian education and in the recreation of a vital local church fellowship. Denominational boards or commissions on education, interdenominational agencies of many kinds, our curriculum writers, and those responsible for such tasks as

leadership education on the regional, council, and local church level are taking this "family life" principle seriously, doing all that they can to give good guidance and resources to families as they attempt to find their way in difficult and changing times. Some of our best local church programs are to be found where the church has made the family life principle central. Such local churches do not try to build their total program around the family and its interests and its needs. They do try to bring consistency and integration to their total program by applying the test, "what will *this* do to and for our families — will it help or hinder in their attempt to carry out their distinctive functions?" to every aspect of the planned program. The application of such a criterion often makes significant and positive differences in such elements as the way the total church calendar is set up, the hours for the church school and Sunday morning worship services, the goals for the educational program, stewardship, leadership training, the development of such resources as a church library, the goals, methods, and content of the preaching program, and a host of others.

Important contributions coming to the church at least in part through religious education are the new insights into human nature itself, and important implications drawn from these new insights for the work of the local church. A re-assessment of basic or "original" human nature indicates that "man was made for love." This does not mean that man will always love, or even live decently. It does mean that love itself is natural to the human personality, that co-operation and the desire for a true community built upon mutuality is not foreign to man's nature. These positive drives are probably at least somewhat stronger, and certainly just as natural as such negative drives as self-centeredness, or selfishness, hate, and aggression. At this point theology and religious education support each other. That is, the paired theological concepts that "God is love" and that "man was created in the image of (the) God (of love)" is being given increasingly strong empirical support from our fresh study of the nature of human nature. Given the proper conditions for love and security, we can usually, but not always, count on the child to grow up into a secure adult capable of deep, abiding, and creative love. The reverse is equally probable. Unless a child has adequate love in the early years of his life, he will never have any to share in later years.

Such empirical evidence as we have at this point, and there is a great deal of it, drawn from both religious and secular education, from psychological research, studies in juvenile delinquency, and the work of psychotherapists, among others, not only gives us much support in our belief in the Christian God as a God of love and in the

Christian way as the way of love — once again it gives an important guiding principle for all that we do in the church. It helps to deepen our faith in the Christian church and all for which it works and prays as having the surest answer for a confused and troubled world. It gives us a surer basis for a carefully guarded but realistic optimism for all that we do which is based on positive teachings and programs. If we really sow wheat we are not apt to reap tares.

The application of this concept that love and co-operation are natural and basic in the human personality gives us positive guidance in many specific situations. The problem of developing the inner springs or motivations for people to do what they learn is best to do, or what they believe they ought to do, has always been difficult. Too often religious leaders, including the pastor in his preaching and the church school teacher in the classroom, have felt that the problem is to get people to see "what is best" and then get them to feel "that they ought to do what is best." Very often this is a fruitless process, and in many instances only leads to the increase of destructive guilt feelings. The more hopeful approach seems to be in helping to set those conditions which will release the positive motivations which already exist within the person or group, helping persons better understand how they can do what they already want to do. The church school teacher will thus plan to concentrate on helping her class discover and do those things which have a religious quality. Or the pastor in his counseling functions will count heavily on basic drives toward personality development of a healthy, creative, and socially productive nature. As the physician realizes and counts on the body (or "nature") to carry out the healing processes, so the pastor will concentrate in the counseling relationship on setting the conditions for emotional or mental health and religious growth. Both pastor and physician will then acknowledge in deep reverence, "Of the Most High cometh healing."

III

One of the most important contributions to the life of the local church, growing out of our study of the growth processes, has to do with our teaching methods. We have learned much about the specific needs, interests, and capacities of the growing person at each stage of life from the cradle to the grave. We know that these needs, interests and capacities vary a great deal from individual to individual, and in each individual at different times in his growth toward adulthood and on into old age. Some of our greatest gains have come through the age-grading of curriculum materials, teaching methods, and learning activities, coupled with age-grouping of classes, departments, and so forth.

The most striking revolution in this regard may be seen in our work with young children. Most students of young children are convinced that the most basic ingredient in the growth of children is an adequate supply of genuine love. Does it not seem strange that in Christianity, the religion of love, we have so often failed to learn how to love children, because until recently we failed to understand that they are children, and not junior adults? Proper love of the young in our churches will direct us to understand their religious and other needs. We have learned that love does not come to young children through stories or coloring pictures of biblical personalities, but through proper first-hand experiences with parents, friends, and pre-school groups. Our study of children has taught us, or should have taught us, that it is the adults who ought to have the courses on the Bible and theology, not the infants. Teaching religion in the early years must deal largely with first-hand experiences with adults who understand New Testament *agape* and the theology of a God of love. Here is where religious education begins.

The other extreme of the age range shows us a change second only to our work with young children in its revolutionary import. We are learning that adults, and especially older adults, are never too old to learn. We are discovering, also, that they have special religious needs and capacities. This leads us to abandon the concept of the church school as largely a program for children and youth, with their adult teachers and counselors, and to think of the church school as "the total church educating itself!" The good church school will have provisions for many forms of adult education, usually of a more informal nature, seldom confined to the Sunday morning hours, and including many opportunities for study, worship, fellowship, social action, recreation, mutual support in crisis situations, the development of new hobbies and leisure time activities, and so forth.

Two aspects of this new emphasis on informal adult education are worth noting in passing. One is that where this responsibility for the religious education of adults is taken seriously, it usually leads to the discovery of new meaning and new depth in the local church as the "Body of Christ." This comes about in different ways. One way is that the members learn to study, work, and play, and worship together, across age lines, thus eliminating or at least lessening "inter-age" tensions, as between parents and adolescents, which are so common in our culture, and bringing about a much richer and more inclusive fellowship in the local church. Another way is observed where adults are gathered together to study at a more mature level their religious heritage and to develop their own personal faith and religious resources in keeping with the particular problems and respon-

sibilities which they carry. The other aspect of this new emphasis upon adult education is that many such informal adult groups want to learn more regarding what the larger church is all about. They want to know what their own denomination is like and what it is doing beyond the local church. For example, they no longer want to give to missions just because the pastor asks them to, or because they are assigned a "quota" from some group higher up. They would know what missions is all about, and why. Such interests and studies as this are beginning to contribute at least something toward the coming of the ecumenical church.

Perhaps the greatest contribution of religious education to the total program of the local church is to be seen in what we have learned and are trying to practice regarding teaching methods, or pedagogy. In a real sense, the religious education movement in the Protestant churches in the United States can and should claim the church as one parent and the progressive secular education movement as the other parent. From the church religious education has drawn its goals, its theological foundations, and its highest hopes. It is most heavily indebted to the secular education movement in the area of methods. In a sense, then, the religious education movement has tended to serve as a sort of marriage broker for religion and life in our generation.

Much should be included in an article such as this about the place method has in the "marriage broker relationship" which has been suggested. One point will suggest many others, perhaps equally important, which could be included if space permitted.

IV

One of the most distinctive methods used in religious education may be called the permissive or "drawing-out" method of dealing with persons in their religious growth. As a whole this method is relatively new in the educational approach of the church. At least, until recently it has not been used on a wide scale within the church, and therefore its proponents have most frequently challenged leaders using traditional, dogmatic, or authoritarian methods, and in turn have been sharply challenged by them. Authoritarian forms of religion, education, and political life are finding great favor today among insecure and frightened people. For the most part the churches have not yet learned to pass from dogmatic teaching and preaching, usually a form of defensive rationalization, to the permissive method of teaching. Teachers who practice and advocate the permissive method of teaching do not believe that vital religion can be given out in verbal capsules or moralistic tales. There is serious

doubt that discussion of abstract love, justice, mercy and other moral questions has much genuine effect on daily living. One seminary student with an authoritarian church background put into brief form from personal experience the same kind of conclusion which such researchers as Gordon Allport and Murray Ross drew from their studies of the religious beliefs of youth. Allport suggests that for most youth today religious faith is like the "lingering scent from an empty perfume bottle," while Ross used the phrase, "an affirmative response to the faint echo of the faith of their fathers" to describe the same condition. The result of much education by leaders who feel safer when they are authoritarian, said the student, "is that we adopt the words and the rites but spiritually we become but empty shells. We lack a vital, creative religious spirit by which to live."

Vital religious faith must be worked out in the varied experiences of life, as children, youth, and adults freely join forces with a resourceful leader, dealing with specific and concrete realms of living, where problems and questions may be openly faced and Christian action may be investigated, encouraged and tested. The mature leader will allow and even encourage doubts, inconsistencies, confusions and rebellions to be brought out into the open, instead of using various forms of "spiritual coercion" to keep them hidden or to drive them from awareness altogether. The alert student will sense that the use of the latter method, that of trying to force the experiences of the individual student or group into the confirmation of a doctrine held by the leader, actually shows a lack of confidence in the power and resourcefulness of God.

The permissive teacher will encourage each child to plumb vastness and infinity, to share his curiosity and his awe before he has too many static answers. Too often we forget the probing of strange phenomena — creation, God, death, magic, evil, suffering, beauty, goodness — has made our scientists, our artists, our spiritual prophets, throughout the ages. Why should we shorten this probing or cover it up for children? How can the church foster insight, vision, a growing sensitivity to the needs of the people, and supremely the ability to seek the truth and to do the will of God? Surely the use of the permissive method of teaching of all, young and old alike, as introduced to the modern church through the marriage broker relationship of religious education, will help the church to produce prophets and the creators of a better world.

CHRISTIAN EDUCATION PROGRAM OF THE WELLESLEY CONGREGATIONAL CHURCH

Compiled by MARGARET M. MORTON

FOREWORD

The following curriculum is in use experimentally for the year 1953-54 and will be revised as experience may determine. The plan is based on a small library from which teachers draw background reading and texts. All books are durable and are owned by the church school and are to be used from year to year, so that each purchase is a permanent addition. Parents may buy books for home reading from the library at a substantial discount or borrow those in circulation. The library is also collecting its own file of fine pictures for teaching, and slides and movies. This plan, then, is cumulative and flexible. Teachers have considerable freedom in the use of curriculum material and the methods used. They record outlines of their class sessions for filing and for possible use by future teachers.

The curriculum was planned by a committee whose chairman was Ruth S. Burt in close collaboration with Margaret M. Morton, Minister of Christian Education, and Instructor in Religious Education at Andover Newton.

PURPOSE

Feeling the necessity for a curriculum which more adequately meets the needs of the children of the Village Church, the Religious Education Committee sponsored a study of available church school materials and recommends the following curriculum.

Our purpose is to develop a Christian philosophy and way of life, through courses, discussions, worship services and activities based on the deepest needs and interests of children and young people at each age level. Parents, students and teachers work together to accomplish this purpose.

Through this curriculum we want our children to realize "that religion is not one interest out of many, that it is not something which can be separated from the rest of one's living. Rather it is a quality of life, a spirit that pervades *all* one's activities. It is a quality of life that is conscious of the love of God, of his purpose and wisdom, and which is eager to co-operate in his plans. It

involves not a part of life, a certain day of the week, a certain season of the year, but all of life, every day of living and every activity undertaken." *

ADULT EDUCATION

PARENTS

The Village Church Parents, an organization including parents of all children in any one of our groups, electing its own officers and planning its own programs.

Parents' meetings by classes early in the year. Two large parents' meetings including the whole membership.

One or two special events, such as a carol sing and a church school picnic.

Family Sundays once a month when all members of the family attend church together.

Bible courses for mothers in the fall and during Lent.

Interviews and counseling.

The use of the church school library by parents is especially recommended. Books starred on the home reading lists may be ordered at discount prices. The library owns at least one copy of each recommended book and wishes to keep them all in circulation. The following books are recommended for general reading by any parents:

A Faith for Tough Times, Harry Emerson Fosdick (New York: Harper, 1952)

I Believe, Nevin Cowger Harner (Philadelphia: Christian Education Press, 1950)

Strengthening the Spiritual Life, Nels Fredrick Solomon Ferré (New York: Harper, 1951)

The Predicament of Modern Man, David Elton Trueblood (New York: Harper, 1944)

A Guide to Understanding the Bible, Harry Emerson Fosdick (New York: Harper, 1938)

The Bible and the Common Reader, Mary Ellen Chase (New York: Macmillan, 1944)

* From *Teaching Religion in the Home*, George and Ruth Brown.

Children and Religion, Dora P. Chaplin (New York: Scribner, 1948)

What You Owe Your Child, Willard Learoyd Sperry (New York: Harper, 1935)

The Apostle, Shalem Asch (New York: Putnam, 1943)

The Nazarene, Shalem Asch (New York: Putnam, 1939)

Paul, Edgar Johnson Goodspeed (Philadelphia: Winston, 1947)

The Human Venture in Sex, Love and Marriage, Peter Anthony Bertocci (New York: Association Press, Haddam House, 1949)

TEACHERS

Monthly staff suppers for inspiration, instruction and fun, including department meetings, movies and film strips, reports, exhibits and guest speakers.

An apprentice teachers' group, in close consultation with the Minister of Christian Education, who assist in classes on three Sundays out of four and meet in monthly workshop. The workshop is open to any experienced teachers wishing to attend.

Interviews and counseling according to the need.

Opportunities to attend summer conferences, the Beacon Hill School of Religion, the Newton Council of Churches Institute, and the Wellesley Interchurch Training School.

CRADLE ROLL

The church is concerned with children from birth to adulthood and all parents are requested to register new babies at birth. Meetings are held to discuss subjects relating to the religious guidance of the young child, and a six-weeks' course of study for young mothers is offered. If Cradle Roll parents wish to become acquainted with each other, one or two social events will be held. The church keeps in touch with the homes until children reach the age of three and enter our nursery. Interviews or calls may be arranged on request. The church school library is open to Cradle Roll parents who will find background reading for themselves and suitable picture books to share with their children. The following are recommended:

The Child's Approach to Religion, Henry Watson Fox (New York: R. R. Smith, 1930)

Children and Religion, Dora P. Chaplin (New York: Scribner, 1948)

- The Faith of our Children*, Mary Alice Jones (New York: Abingdon-Cokesbury, 1943)
- Tell me about God*, Mary Alice Jones (Chicago: Rand McNally, 1943)
- Tell me about Jesus*, Mary Alice Jones (Chicago: Rand McNally, 1944)
- Prayer for a Child*, Rachel Lyman Field (New York: Macmillan, 1944)
- Growing Bigger*, Manwell and Fahs (Boston: Beacon, 1942)
- Small Rain*, Elizabeth Orton Jones (New York: Viking, 1943)

NURSERY

Age 3 to 4½

11 a.m. to 12:10 on Sundays

The nursery is planned to meet the needs of the child entering the church for the first time and, in many cases, entering a group of children for the first time. He comes seeking to "learn about God and Jesus." He learns to work and play in a large group and to share coveted toys. Each Sunday he worships God through song and prayer, and hears simple Bible stories and stories of Christian living in home, neighborhood, church. The plan is very informal and flexible and includes religious pictures, musical games, drawing, modeling and block building.

Home Reading

When They are Three, Sara G. Klein (Philadelphia: Westminster, 1950), \$1.00. This is the text and parents may share in the teachers' plan and purpose.

To read with children:

Westminster quarterly Reading Books will be issued to the children.

Martin and Judy in their two little Houses, Verna Hills (Boston: Beacon, 1944). (The introduction is important.)

Martin and Judy Songs, Edith Lovell Thomas (Boston: Beacon, 1948)

The Christ Child, Maud and Miska Petersham (New York: Doubleday, 1931)

A Prayer for Little Things, Eleanor Fargeon (Boston: Houghton, 1945)

A Child's Grace, Constance Bannister (New York: Dutton, 1948)

KINDERGARTEN

Age 4½ to 6

11 a.m. to 12:10 on Sundays

This group is a great step forward from the nursery, because the children are articulate, have a longer attention span, and are more creative in their play and in their use of materials. The focus of their session is the brief worship time, including story, prayer and hymn. A nature collection of God's gifts will be made. A few Bible texts will be memorized. The Westminster course for kindergarten will be used by parents and teachers together. *Growing*, the Westminster quarterly magazine, 35c a quarter. This is the text for teachers and parents.

To read with children:

Westminster Quarterly Reading Books, which will be issued to the children.

Once there was a little Boy, Dorothy Kunhardt (New York: Viking, 1946). (A good fifth birthday gift.)

Small Rain, Elizabeth Orton Jones (New York: Viking, 1943)

Growing Bigger, Manwell and Fahs (Boston: Beacon, 1942.)

Martin and Judy in Sunshine and in Rain, Verna Hills (Boston: Beacon, 1940). (The introduction is important.)

Martin and Judy Playing and Learning, Verna Hills (Boston: Beacon, 1943). (For the summer before entering Grade 1.)

LOWER SCHOOL

11 a.m. to 12:10 on Sundays

Class Subject

GRADE 1

"Our Own Church" (First half year)

Understanding what a church is. The Wellesley Village Church, its history, its building, its work. Other churches in America and the world. Memory work: Psalm 100.

"God's World" (Second half year)

Learning to worship God as creator and to know one's self as part of his plan. Memory work: parts of Psalm 104.

Home Reading for Parents and Children

**Prairie Church*, Mary Esther McWhirter (Philadelphia: Westminster, 1950)

Big Family, Alice Kelsey (Philadelphia, Westminster, 1950)

Teacher's Text:

Outline, by Ruth S. Burt

Bible Story of the Creation, Mary Alice Jones (Chicago: Rand McNally, 1946)

Brand New Baby, Margaret Stanger (Boston: Beacon, 1942)

Song of the Sun, Saint Francis of Assisi (New York: Macmillan, 1952)

**Animal Babies*, Alice Day Pratt (Boston: Beacon, 1941)

Teacher's Text:

How Miracles Abound, Bertha Stevens (Boston: Beacon, 1941)

GRADE 2

"Jesus"

To acquaint children with the life of Jesus, boy and man. To provide them with knowledge of the Palestine of his day, as background for future Bible study. Memory work: Luke 2: 8-16.

**Bible Stories for Children*, Mary Alice Jones (Chicago: Rand McNally, 1952)

God Loves You, Catherine and Peter Marshall (New York: McGraw, 1953)

Teacher's Texts:

Let's Go to Nazareth, Elizabeth Liggett Reed (Philadelphia: Westminster, 1948)

Jesus, Stories for Children, James Dick Smart (Philadelphia: Westminster, 1948)

GRADE 3

"The Hebrew Shepherds"

Tales of the patriarchs and Joseph. Study of Hebrew and Egyptian cultures as background for future Bible Study. Expedition to the Fine Arts Museum. Memory work: Psalms 23 and 24.

People of the Promise, Elizabeth Honness (Philadelphia: Westminster, 1949)

**God's first Children*, Esther Salminen (New York: Roy, 1946)

* Recommended for purchase by parents.

The Story of the Bible, Walter Russell Bowie (New York: Abingdon, 1934). Chapters 1 to 8.

Teacher's Texts:

Stories of Shepherd Life, Elizabeth Miller Lobingier (Chicago: University of Chicago, 1924)

Joseph, Florence W. Klaber (Boston: Beacon, 1949)

GRADE 4

"Moses," John D. Flight (Boston, Beacon, 1942) (First half year)
The life of this character so important in Hebrew history and tradition. Memory work: The Ten Commandments.

"David" (Second half year)

Another important life, requiring slow, thorough study.
Memory work: Psalm 91. Expeditions to the Fine Arts and Semitic Museums.

**A Promise to Keep*, James Dick Smart (Philadelphia: Westminster, 1949)

The Story of the Bible, Walter Russell Bowie (New York: Abingdon, 1934). Chapters 8 to 21.

Teacher's Texts:

Moses, John D. Flight (Boston: Beacon, 1942)

The Drama of Ancient Israel, John D. Flight (Boston: Beacon, 1949)

Lower School Worship

Half-hour worship at the child's own level, with attendance at adult worship on the 4th Sunday of the month.

Guidance in corporate and silent prayer.

Leadership by classes and the sharing of projects.

Interest fostered in the offerings and their objects, especially home and foreign missions.

Great religious music, art and literature.

Jesus' teachings as applied to a child's daily life.

World brotherhood.

Special seasonal observances.

Visual aids that stimulate interest in class subjects:

"The Caterpillar's Journey"

* Recommended for purchase by parents.

"The Littlest Camel Kneled"
"The Parable of the Lost Sheep"
"Two Thousand Years Ago"

Loan collections from the Children's Museum.

MIDDLE SCHOOL

9:25 a.m. to 10:40 on Sundays

Class Subject

GRADE 5

"The Life of Jesus"

Review of all Old Testament previously studied, events in Jesus' life and his teachings, so far as a ten-year-old can understand.

Memory work: Matt. 5: 1-16.

The King Nobody Wanted, Norman F. Langford, Philadelphia: Westminster, 1948)

The Hidden Years, John Oxenham (New York: Longmans, Green and Co., 1925)

Nathan, Boy of Capernaum, Amy Morris Lillie (New York: Dutton, 1945)

Teacher's Text:

**His Name was Jesus*, Mary Alice Jones (Chicago, Rand McNally, 1950)

GRADE 6

"Bible Survey"

The Bible as a whole, its origin, the variety of its contents — history, legend, parable, poetry. Placing all characters so far studied. Practice in finding passages. Taking up less familiar parts. Memory work: The Books of the Bible. Expedition to the Semitic Museum.

A Promise to Keep, James Dick Smart (Philadelphia: Westminster, 1949)

**The Bible Story for Boys and Girls*, Walter Russell Bowie (New York: Abingdon-Cokesbury, 1951-52). 2 vols., Old and New Testaments.

Teacher's Text:

The Bible Jesus Knew, Dorothy Swain (Boston, Massachusetts Council of Churches, 1950)

* Recommended for purchase by parents.

GRADE 7

"Christian Biographies"

The life of Paul studied during the first three months. Then the lives of five other great Christian leaders, from early church to our own day. Memory work from the Epistles.

Conqueror in Chains, Donald Q. Miller (Philadelphia: Westminster, 1951)

Paul the Dauntless, Basil Joseph Mathews (New York: Revell, 1916)

The Church of Our Fathers, Roland Bainton, Philadelphia: Westminster, 1950)

Ten Saints, Eleanor Farjeon (New York: Oxford, 1941)

**Fire Upon the Earth*, Norman Langford (Philadelphia, Westminster, 1950)

Teacher's Text:

The Early Church, Sara Abbott (Boston: Massachusetts Council of Churches, 1950)

GRADE 8

"Church History"

Special emphasis on the start of Protestantism and on the church of today. Symbolism, art and architecture. Visit to the Connick Stained Glass Window Studio. Memory work: Romans 12.

**Fire Upon the Earth*, Norman Langford (Philadelphia: Westminster, 1950)

The Church of Our Fathers, Roland Bainton (Philadelphia: Westminster, 1950)

The Church Across the Street, Manwell and Fahs (Boston: Beacon, 1947)

Teacher's Text:

The Christian Church, Dorothy Potter (Boston: Massachusetts Council of Churches, 1946)

GRADE 9

"The Life of Jesus"

A thorough course on the adult level based on modern scholarship with the purpose of helping young people to form their own religious faith. Closely linked with the pastor's class.

* Recommended for purchase by parents.

**The Story of Jesus for Young People*, Walter Russell Bowie
(New York: Scribner, 1937)

Jesus, the Carpenter's Son, Sophia Blanche Fahs (Boston:
Beacon, 1945)

Teacher's Text:

Men Called Him Master, Elwyn Allen Smith (Philadelphia:
Westminster, 1948)

Alternate Text:

Looking at Life with Jesus, Ruth Worthington (Boston: Massa-
chusetts Council of Churches, 1946)

Middle School Worship

Twenty minute worship in the church sanctuary with 9th grade leadership and adult speaker.

Emphasis on the practice of Christianity, community problems, world brotherhood. Interest fostered in the offerings and their objects: our own church, home and foreign missions.

Churchmanship learned through responsibility and leadership.
Guest speakers and musicians.

Opportunities for classes to present choric or dramatic projects.

Visual aids to stimulate interest in class subjects such as:

"Two Thousand Years Ago"

"The Parable of the Lost Sheep"

"Where We Got Our Bibles"

"The Church of Our Fathers"

CORRELATED PROGRAMS

Junior Choir

Open to Grades 5, 6, 7 and 8.

Junior High Fellowship

Open to Grades 8 and 9, for less formal programs of discussion, worship and recreation. Opportunities for leadership and committee work. Creative projects. 5 P. M. on Sundays.

The Pastor's Preparation Class for Church Membership

Open to Grade 9 and up.

* Especially recommended for home reading.

SENIOR HIGHS

A co-ordinated worship, study, work and recreation program meeting on Sunday evenings and week-day afternoons.

THREE SUNDAY EVENINGS A MONTH:

Service of worship led by members.

Three elective seminars, half year courses on such subjects as:

"The Life of Jesus"

"The Prophets and Today's Problems"

"Christian Belief"

"Christian Ethics"

"Judaism, Catholicism, Protestantism"

Open sessions planned by members, discussion, debate, business, movies and film strips, recreation, refreshments.

THE FOURTH SUNDAY:

Attendance at morning church service.

Supper meeting, followed by a guest speaker with worship led by a member.

ADDITIONAL OPPORTUNITIES:

Week-day recreation, work projects, committee meetings, counseling, and special social events.

Senior Choir, Religious library, Summer conferences.

Pastor's Preparation Class for Church Membership.

Affiliation with Suffolk West Association and United Christian Youth Movement.

Opportunities to usher on Family Sundays and to assist in the chancel on Youth Sunday.

This program for senior high school youth is planned to meet the needs of young people soon to leave home for colleges, military service, jobs or marriage. There is opportunity here for informal discussion and study on the adult level to clarify religious faith and challenge codes of living. There is social life where church young people may come to know one another and participate in the life of their parish. There is training in leadership

CHRISTIAN EDUCATION:

An Application of Some Principles of Alfred North Whitehead

By MARGARET M. MORTON

"Protestant Christianity, so far as concerns the institutional and dogmatic forms in which it flourished for three hundred years . . . is showing all the signs of a steady decay. Its dogmas no longer dominate: its divisions no longer interest: its institutions no longer direct the pattern of life." ¹ "The whole of this tradition is warped by the vicious assumption that each generation will substantially live amid the conditions governing the lives of its fathers and will transmit those conditions to mould with equal force the lives of its children. We are living in the first period of human history for which this assumption is false." ²

And so the task of Christian education today is a vast one, so appallingly large that even a Whitehead might quail before attempting a brief paper on the subject. What he might think of our present church methods of education, were he here to observe them, no mere words are adequate to express. In his philosophy of education he naturally assumes competent leadership, adequately trained teachers. But we, in discussing Christian education, can assume no such thing, for the task of Christian education has never been really accepted by the Protestant branches of the church. (The inadequacies of our customs are all too familiar and need not be described — the publication of cheap, easy text-books carefully prepared for the use of immature, inexperienced teachers and frustrating to creative teaching; the effort to impart religion in a few hours out of a year of a child's life; the unscholarly smattering of biblical knowledge; the sentimental influence of overemotional sects and individuals.) "The vitality of religion is shown by the way in which the religious spirit has survived the ordeal of religious education." ³ But, tragically, many individuals have not survived the ordeal. Our so-called Christian training has had the negative result of conditioning thousands of young lives against Christianity.

It is difficult to be realistic without sounding cynical, but realistic we must be and come to grips with our task. If it encouraging to find

¹ *Adventures of Ideas*, p. 205, 1932

² *Ibid.*, p. 117.

³ *Aims of Education*, p. 62.

some denominational presses making real progress now. And there are pioneer churches across the country setting a standard of excellence, there are a few inspiring teachers in every community, there are devout Christians, experts in education, whose efforts are beginning to be felt, and as a result there are young people accepting Christianity as their way of life.

What is this religion we are trying to impart? "A religion is a system of doctrinal truths which have the effect of transforming character."⁴ Religion is, then, quite a different subject to teach from any other subject. You learn science. You appreciate art and literature. "You use arithmetic, but you *are* religious."⁵

The church, or our "Christian civilization," clearly should be doing one thing for its children: exposing them to Christianity — Christian teachers, Christian worship, Christian history, Christian service — all this in the immediate present. If "imagination is a contagious disease,"⁶ so is Christianity. Almost never does one see it "caught" through a book or a treatise, through an understanding of history, or through logical arguments. It always seems to be passed on from person to person. Hence the immediate exposure of children is the first essential.

Children need to be given opportunity for the elemental experiences of wonder and prayer. Strange subjects, perhaps, to include in a curriculum, yet, if not acknowledged, these most important elements in the full life are all too likely to be lost amid the claptrap of subjects and activities. Silence, time apart — these things must be made way for, even in the life of young children. William Ernest Hocking says that oriental religions do this. It is a part of the normal Indian child's upbringing. He also says that spiritual starvation cannot be corrected.

Communal worship in a beautiful sanctuary under a leader who can speak in simple terms using the best in the symbolism of language, art, music — this must have its place. This is a unique experience in the life of the Amercian boy or girl. It brings fruition. Meditation, communion with the living God is the rightful heritage of our children. Why teach children subjects of greatness, if we give them no chance to assimilate these subjects? This indeed is one of the special tasks of religious as against secular education.

Throughout childhood the methods of discipline plus firsthand experience, creative expression, must be practiced. Material must be

⁴ *Religion in the Making*, p. 15.

⁵ *Ibid.*, p. 15.

⁶ *Aims of Education*, p. 145.

presented by the teacher; it must then be dealt with in one way or another by the pupils. There are, of course, countless familiar ways of doing this, and variety is the spice of teaching. Children may retell or rewrite the stories in their own words, or illustrate them with pencil or brush, or act them out in a play of their own producing. They may model in clay or plaster, illuminate biblical texts with color and design, make and decorate their own maps and murals, sing or recite in choirs. They may put into practice their class teaching through their own organizations and through social service enterprises. Simultaneously the discipline of memory work, of facts and tables and tests must be the backbone of it all. Children actually welcome the discipline when it provides for free expression. They need factual pegs to hang things on. They can't be creative all the time! Restraint is necessary to balance freedom.

And they need the discipline of good textbooks. "Whenever a textbook is written of real educational worth, you may be quite certain that some reviewer will say that it will be difficult to teach from it. If it were easy the book ought to be burned, for it can not be educational." ⁷

Great books to teach from are one of the lacks in Christian education, though it must be admitted that the greatest book of all, the Bible, is sadly neglected. But modern writing is needed too, not pamphlets, units, easy-teaching texts, but the best contemporary religious writing, to be recommended for teachers' background reading, if not for the pupils themselves. Provide teachers with great religious literature and they, if they know their jobs, will find ways of interpreting the same material to children. Protestants ought to work together through one publishing house in order to reach a high standard of printed curricula. They must afford the best writers and artists; they must not allow the best books to go out of print. Good textbooks will always be needed, the sort that encourage flexibility in teaching and give a wealth of background material, but not stoop to specific directions, or assume that the teacher does not know his class and its needs. The book that can practically be learned by heart by teacher and pupil, that provides busy-work to fill up the all-too-short class period, requiring no real thinking on the part of anyone, is suicidal to learning. Courses must be suggestive, never laying down dogmatic regulations as to how much material to cover. No two classes are alike; no two teachers are alike. No green teacher was ever known to learn to teach by reading directions from a book. Only two ways are there to learn to teach: by observation and by experience.

⁷ *Aims of Education*, p. 7.

Until more church leaders are professionally trained our teaching will, for the most part, be ineffective. Nor will it be respected in the community, nor by parents or children themselves. No matter what our materials, no matter what our consecration as Christians, our programs will be a subject of ridicule until we meet professional standards of teaching. Some weekday, released-time programs are already proving that this can be done.

The training of church school teachers should be the task of our theological schools. They should together set up a minimum requirement of scholastic work and offer the courses required. Candidates living in the vicinity of these seminaries would be privileged to attend the courses in person, the others would be given correspondence courses with the same tests and examinations. Teachers already doing competent jobs in our churches would be the first to welcome such additional training. The minimum requirement would probably be about eight semester hours, including Old Testament and New Testament, church history and belief. In addition a period of apprentice teaching and observation of an expert teacher should be required. Many young people get some of this biblical work in their undergraduate years, so the requirements for these people would be simpler ---- in other words they could become accredited without taking so many hours at a theological school. Here, at least, is an idea for further exploration.

"It must never be forgotten that education is not a process of packing articles in a trunk . . . It is, of course, completely of its own genus. Its nearest analogue is the assimilation of food by a living organism . . . When you have put your boots in a trunk, they will stay there until you take them out again; but this is not at all the case if you feed a child with the wrong food." ⁸

We may well ask ourselves, when we send our young people off from our parish churches into the maelstrom of college life, have they assimilated Christian teaching? Too many factors are involved here for anything shorter than a volume, but a few words of Whitehead will put the accent in the right place: "Moral education is impossible apart from the habitual vision of greatness. If we are not great it does not matter what we do or what the issue." ⁹

Our problem is, then, not just what to teach and how to teach it, but how release greatness in human beings.

⁸ *Aims of Education*, p. 51.

⁹ *Ibid.*, p. 107.

Once we have achieved adequate professional standards of leadership, materials, methods, time, we have one more danger to face. Schools that have pioneered have been known to become smug, have become convinced that they have arrived and that now they have only to repeat themselves. With this attitude creativity dies. A school is a human organism, always developing. Never must it be an exact copy of anything, even of itself last year. Like the Greek state it will not survive. "It is really not sufficient to direct attention to the best that has been said and done . . . The result is static, repressive, and promotes a decadent habit of mind . . . The Greeks themselves were not backward looking or static . . . They were speculative, adventurous, eager for novelty. The most unGreek thing we can do is copy the Greeks." ¹⁰ Similarly the most uncreative thing we can do is copy creative schools and churches. Rather, we must go along with the human material we have, submitted always to the will of God and to the way of life exemplified in Jesus Christ.

¹⁰ *Adventures of Ideas*, p. 353.

TRENDS IN PROTESTANT RELIGIOUS EDUCATION *

By WESNER FALLAW

Persons, programs, and procedures merit attention of those who are interested in surveying current trends in American Protestant education conducted in local churches. Just how correct or incorrect it may be to call the following factors trends, may be safely left to the knowledge and judgment of the reader. And how far these "trends" may develop in the future is a matter that might better be left to the prophets. At least the discriminating eye will perceive some of the factors in the picture, though it may be they belong to be classified more properly under the heading of hope than of accomplishment. Indeed, it may well be that the peculiar bias with which this is written springs largely from the author's personal hope for the work of Christian education in Protestant churches.

I

During the past five years there has been an upswing of enrollment in the Sunday schools. The disheartening slump that preceded this period, as has been observed, sometimes showed itself most sharply in the very churches that sought to emphasize modern educational objectives and practices. Moreover, it was noted that the programs that were more fervent than educational continued to reach pupils in significantly large proportions. What could this situation mean? One implied answer to the problem came from the religious leaders who were convinced — toward the close of the 1930's — that even as the church ought to be the Church, so its educational work ought to be specifically and avowedly Christian. Partly as a result of this viewpoint recent enrollment figures show that most denominations now find themselves with larger numbers of children with whom to work. And of course birth rate trends have had a bit to do with sending larger flocks of children to Sunday school.

On the debit side of the picture remains the pronounced tendency to think of the whole story of the work of the teaching church, as contained in the Sunday school, and for this agency of the church to be limited mainly, if not solely, to children and to a few adolescents. Despite the prevailing belief that education is not properly an enterprise aimed only at children, and the oft-repeated principle that religious education like general education, is not only possible but necessary for all persons, of whatever age, there appears to be no

* Reprinted from *Religious Education*, January-February, 1953.

significant trend toward what might be termed universal education within the churches.

True, young adults have come to the fore, since the second World War, and have been carrying forward various kinds of informal education under church auspices. But it would seem that young-adult education has not advanced to any satisfactory extent. Perhaps indirect adult education holds more promise, for there has been considerable effort by many churches to conduct parent education calculated to help young fathers and mothers with religious and educational guidance of their children.

The inquiring visitor to urban churches concludes that nursery classes have been growing. Is it not evident that productive churches are responding to the obvious need for Sunday and weekday nursery schools? If this be true, the church whose leaders are alert will give increasing attention to this educational opportunity. Be it noted that the opportunity is two-fold: (1) the guidance of little children, and (2) the education of parents for spiritual nurture in the family.

Judging by the continued inability of seminaries to meet the demands of the churches for professional religious educators, we are faced with a shortage of directors and ministers of Christian education. This shortage of trained educators causes many churches to employ directors of doubtful competency. Not a few churches turn to ex-public school teachers whose theological understanding is decidedly inadequate for nurturing teachers, parents, and children in the Christian faith. Not only so, students on the verge of graduating from seminary often find themselves in demand as associate pastors — the demand backed by the offer of a higher salary than one available in a beginning pastorate — with primary responsibility for education. It does little good to point out, either to the student or to the church clamoring for his services, that he has given insufficient attention to education while in seminary. This situation gives a churchly twist to a seller's market, and retards the cause of Christian education.

The crux of educational leadership continues to lie with the pastor. In the churches that brighten the Protestant scene today there is more than likely to be found a parson whose major energies and devotions infuse the life of his flock with the principle and method of Christian nurture. The parson who is both preacher and teacher will no doubt always be in the minority, but the hope remains for a multiplying of his numbers. Is there now discernible an increase in his tribe? Certainly there is increase of his influence.

Lay leaders and teachers are but a degree lower than ministers in the scale of persons essential to the vigor of the teaching church. In Protestantism this will continue to be true, for it is impossible for religious education to adhere to the principle of the priesthood of all believers and at the same time turn its educational work over entirely to professional teachers. Even if American public education succeeds, at some remote date, in integrating religion and education, lay teaching in the churches will still be needed.

The problem of training our church teachers is almost as acute today as it was before the Leadership Education Series was inaugurated. What is the present trend with respect to leadership education? Most churches find it difficult to enlist and train teachers, and all seem to be short of gifted teachers. Community leadership schools, summer conferences, workshop methods, visual education tools and other means are available to help teachers do a better job. Indeed workshops and audio-visual methods just now offer lay teachers and their professional leaders much promise for improving their work. In the few places where prospective teachers are apprenticed to the more experienced church school teacher, and where two teachers combine their efforts to conduct the same class, there is cause for assurance that more effective education is taking place. But churches are yet to see the wisdom of enlisting teams — or panels — of teachers who can specialize according to the particular skills of the individual teacher, so that no one teacher has to carry the entire responsibility for a classroom program.

II

It is significant that the old International Council of Religious Education became — in 1950 with the merger of leading national Protestant organizations — the Division of Christian Education of the National Council of Churches. One could see this emphasis on *Christian* coming, for since the publication of the International Council's *Christian Education Today: A Statement of Basic Philosophy*, in 1940, and with the decline in usage by higher education of the phrase Christian education, it has been clear that no good reason remained for not applying the term to the educational program of the local churches. Christian education accurately denotes the purpose and program of the church seeking to be educative. It fulfills the promise of the eight objectives long enunciated by united Protestantism in this country. This development harmonizes with the central emphases contained in curriculum materials which focus on the Bible, God, Christ, the Church and its doctrines no less than on persons and their life-experiences. The late Nevin Harner, writing on Protestant trends five years ago, held that doctrinal themes in denominational curricula were not excluding

due concern for experience-centered education; but he foresaw danger that the pendulum could swing too far, and to the detriment of education in the churches. There are educators who now say that this danger is upon us, that we have sacrificed hard-won gains in religious education, that we have capitulated to ecclesiasticism and doctrinal issues. If this judgment is true, Christian nurture may presently subside into arid dogmatics and our teaching program will prove something less than educative. To be aware of the problem ought to serve to help leaders keep in balance the basic needs of persons for educational growth, and for uniquely Christian growth rather than that which is merely ethical and naturalistic.

The Protestant program of education, as conducted in many of the churches outside the National Council of Churches, tends strongly toward teaching the Bible as verbally inspired, however much the exponents of this view try to weld modern educational findings to biblicism. And bibliolatry is not alien to some teaching programs within member churches of the National Council.

Recent development of larger themes for teaching finds the Bible, Jesus Christ and the Church, as a three-year cycle, each occupying most age-levels of pupils for a year's study within a given church. This program recovers the value of the Uniform Lesson Series and seeks to preserve the graded lesson principle. In this connection, group graded rather than closely graded teaching materials are being stressed. With the Revised Standard Version of the entire Bible now available and the vast attention given to its reception by the nation, wider and possibly more intelligent use of the Bible may be expected.

Ecumenical notes are seldom sounded in the teaching program even of those churches affiliated with the World Council of Churches. Perhaps this is as it should be, for much is yet to be accomplished in Protestant classrooms to confront pupils — at suitable ages — with Jesus Christ. This emphasis is following logically upon the declared objective to make religious education Christian. Most of the teaching about the churches, as can be noted by a study of curricular materials, is of denominational and practical nature. In due time more denominations may be expected to teach the meaning of the Church Universal, for the coming World Conference in Evanston will undoubtedly bring the ecumenical movement closer to the interests of American Protestants than previous conferences held abroad have been able to do. As the World Church matures the ideas and meanings expressed by its various commissions will reach into church school curricula.

Youth and adult activities in the local church have not become

interwoven with the church school program. The goal has long been before us of a teaching church, all of whose groups unite to constitute a school for Christian living, but the educational program is yet to be unified. Even relatively enlightened leaders in the churches continue to speak of "religious education and youth work," "the church school and adult groups," considering them at best loosely related to one another, disparate organizations, knowing them to be less educational than they should be. Certainly the youth fellowship of late has revealed a deepening concern for Christian nurture, but who can describe the typical men's club, or woman's society of a church as being pre-occupied with educational and Christian growth?

Fortunately, here and there, a church declares its intention first to formulate a philosophy for its teaching program, and only then to design or re-design its educational plant. Physical facilities too often are not facilities but impediments to educational programs. Nevertheless some thought is presently given to making classrooms of suitable size and design to aid creative teaching. A few churches are wisely following the trend in public education toward well-lighted, spacious, colorful rooms in modern buildings one or two stories high, erected as separate units adjacent to the sanctuary.

Church summer conferences for children, youth, families, teachers and professional workers seem to be improving in quality as well as in number. Slowly the principles of group work are finding a wider place in the educational program of the local church. Groups of learners, organically related to one another, may be expected to restore the meaning of Christian fellowship to the urbanized, impersonalized class-conscious programs of the churches. Though the trend is slight, it is nonetheless apparent, and some of the seminaries are training ministers in group dynamics.

Though less recent than most other trends, Protestantism's recovery of worship noticeably affects Sunday school and youth gathering. Worship forms have been enriched, and the experience of vital corporate worship is fostered within the educational process itself, as the best means for bringing persons into the presence of the Living God. Dignity and beauty, plus wider pupil participation and original expression of the worship mood created by pupils and teachers contribute to the idea of making worship the height of the Christian nurture experience. Nowadays more churches than ever before permit children and youth to use the church sanctuary for graded worship — instead of an unsightly assembly room — as a regular part of their educational program. Perhaps also the tendency continues to provide children's chapels.

Withal, the teaching program of the churches is affected by the world's impetus toward revolution, socially, economically, politically. War, present and impending, together with the eschatological meaning of our era, impinges upon the program of nurture within the churches. It must be said that these forces are more real than apparent, that they are the concern of theologians rather than the themes of lesson writers and church school teachers. At this point it should be stressed that future trends in Christian education will need to deal explicitly with eschatology and a world dying in order to be reborn. Needless to add, this calls chiefly for adult education in the church.

III

Procedures involve the execution of the program of church education. However slight the trends to be mentioned presently, however much they belong in the realm of hope rather than current practice, they deserve careful attention by educational leaders in our churches.

Slowly we are seeing the assumption by the minister of his rightfully central place in the educational work of his church. Can it be contended that the old rivalry between the Sunday school — and its dominance by one or two lay leaders in a given church — and the preaching service is diminishing? Old antagonisms between church and Sunday school have faded only with the passage of time; no doubt the demise of large adult classes has contributed to the healing of the breach between church and Sunday school as much as has the growing understanding of parsons that they must essay the role of the educational leader.

Influential churches, whether with one or more ministers on a single staff, are pointing the way toward unified education. Wherever the minister effects a co-operative relationship between his office and that of the Sunday school superintendent and other lay leaders engaged in the teaching program, there is to be found a piece of work that revitalizes the nature of the church fellowship as a learning and living organism grounded in the Spirit of Christ. Some ministers are reaching for the ideal of making all agencies and activities of the church-life into learning situations. When this occurs, the Board of Christian Education, or the Committee on Religious Education gives place to the central planning council of the church, which body functions educationally and causes the Christian nurture motive to permeate the whole program of that church. Thus Christian religious education is taken over by the church and fulfills its mission and its reason for existing. Let it be recognized that this is an emphasis that belongs to the future, for as a present trend, it is more shadow than substance.

There now seem to be more double sessions in our Sunday schools, due to crowded classrooms. Perhaps longer teaching periods are on the increase, particularly in those churches that are not compelled to hold double sessions. The past five years certainly have produced more classes for parents, held concurrently with classes for children. Family Sundays have spread among the churches, offering occasions for worship together by members of the family unit. Family affairs that bring children and parents to the church on a weekday night—usually held on a quarterly rather than a monthly basis—continue to appear around the country.

Not only isolated local churches but a few of the denominations now promote the idea that the family, and not simply the individual, is the unit for Christian nurture. Curricula are reflecting this clear trend.

Some progress is apparent toward the goal of family and individual guidance by the ministerial staff and related consultants representing social work, psychiatry, medicine and general education. Education and re-education of the whole person are concepts that are gradually finding their way into the thinking and operation of the churches. Younger ministers, because of their recent seminary training, may be expected to accentuate this development.

Administratively the work of the churches is making a place on official boards for teen-age youth who, in some cases, are given the opportunity to learn responsible churchmanship by serving with their elders. Retreats for young and old local officials are beginning to be held, often in the autumn as a means for planning the ensuing church year.

Weekday religious education, conducted from the community perspective and vacation church schools on an interdenominational basis, have exerted scant, but nevertheless some, influence that may at length dispose the churches to follow Oxford, Ohio, and establish community interdenominational Sunday church schools.¹

A stronger trend, though itself far from flourishing, shows up occasionally among the churches whose leaders ask denominational and other specialists in church education for help in making a critical appraisal of the quality of their program. It should be observed that measurement, either of the local church's educational program as a

¹ See *International Journal of Religious Education* (July-August, 1948), "Four Churches—Only One Sunday School," by Margaret Jones Hoffman.

whole or of the progress of each pupil, lags far behind measurement in public education. The main reason seems to be that the churches seldom make up their minds to be religious schools, preferring instead to proceed casually about the business of learning. It is to be regretted that more churches do not use the National Council's simple device, "The International Standard for the Sunday Church School — with a Scoring Chart."

A distinct front on which the local church's educational program is proceeding is that of the extended scope of the pastor's class in which preparation is made for church membership. Courses formerly pursued for only a few Lenten weeks are emerging as studies conducted over months, or, in some instances, a year. Furthermore, some pastors are seeing to it that the content is deeper and more inclusive than was true when hurried surveys characterized the classes. It should be noted that young people often respond to the solids of the faith with greater desire than they do to the mush of superficiality.

IV

Pupils, both children and adults, ministerial and lay leaders, are the persons who concern us in an examination of trends in Protestant religious education. Today, with larger numbers of children enrolled in the Sunday schools, we are faced with a shortage of professional educational leaders, and too few adults are engaged in continued religious study under the aegis of the local church.

The teaching program of the churches is showing stronger emphasis on the uniqueness of Christian nurture and on central doctrines of faith. Some leaders question whether this step is being taken at the risk of losing past gains made when experience-centered teaching was ascendant. Christian nurture reflects the condition created by the plight of civilization, and may presently reflect the relevant eschatological biblical understanding.

Ministers remain the key to educational progress in the churches. More local churches and denominations are tending toward making the family their central concern in carrying out the program of Christian nurture. Some churches now attempt to provide guidance for families and individuals, a forward step in keeping with current human needs.

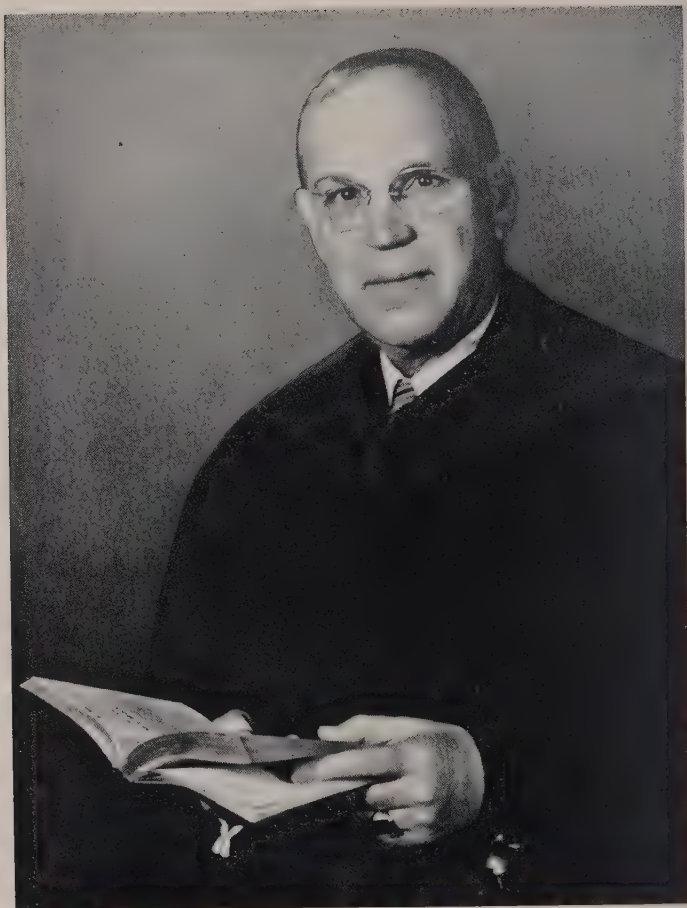
Led by competent ministers, whether pastors or associates in charge of Christian education, Protestant churches may be expected to prepare young people more fully for membership in the Christian fellowship, and to determine more accurately through measurement the effectiveness of the church's educational program.

Andover Newton Bulletin

Commencement, 1954

TABLE OF CONTENTS

Dean Vaughan Dabney	2
The Baccalaureate Service	3
The Graduating Class	4
The Graduation Exercises	5
Memorial Tablets	6
"Nevertheless at Thy Word"	7
The Baccalaureate Sermon Dean Vaughan Dabney	
The Role of Religion in a Time of Confusion	15
Commencement Address President Harold C. Case of Boston University	
Address to the Graduating Class of 1954	21
Rev. Prentiss L. Pemberton, Ph.D.	
Alumni Luncheon	24
Alumni Day Address	25
Rev. Percel O. Alston, '54	
Graduating Class of 1954	27
Scholastic Honors, 1953-1954	41
Dean Dabney Retires	42
Father and Son Presentations	46
Faculty Action on State Teachers' Oath	47
President Gezork at Ground Breaking Ceremonies	48
The Faculty	49
The Greater Boston Ecumenical Institute	50
Fall Convocation Announcement	51



DEAN VAUGHAN DABNEY

The Baccalaureate Service

ORGAN PRELUDE Adoro Te Devote Titcomb

PROCESSIONAL HYMN

The Morning Light is Breaking No. 364

CALL TO WORSHIP AND INVOCATION

THE REVEREND NATHANAEL MANN GUPTILL

AN ANTHEM A Hymn for Our Time Williams

THE SCRIPTURE LESSON

PRESIDENT HERBERT GEZORK

THE PRAYER

THE REVEREND RUSSELL HAWLEY BISHOP

A CHORAL RESPONSE We Come, O Lord Beach

AN ANTHEM God is My Shepherd Dvorak

THE SERMON

DEAN VAUGHAN DABNEY

BENEDICTION

THE REVEREND NATHANAEL MANN GUPTILL

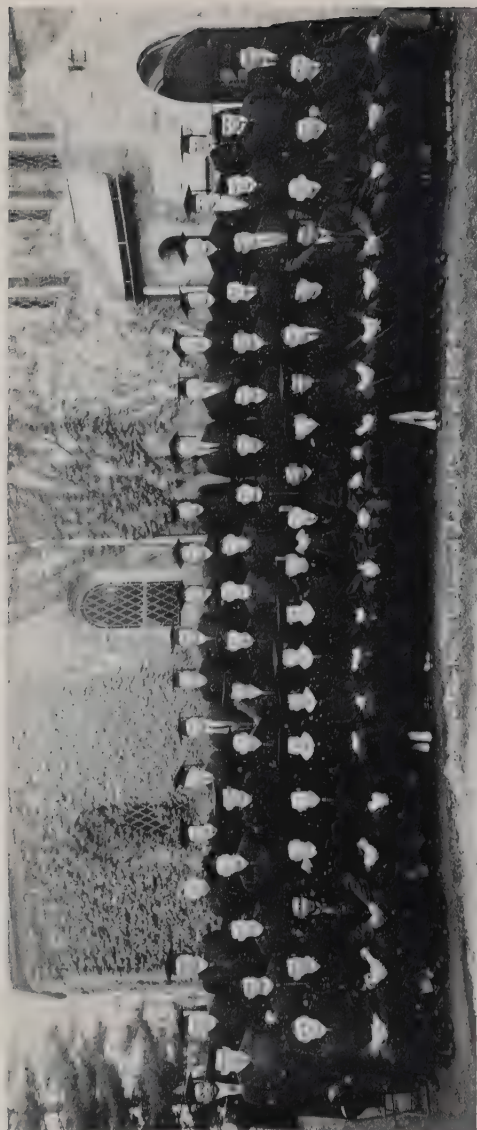
RECESSIONAL HYMN

Lead On, O King Eternal No. 251

ORGAN POSTLUDE Credo in Unum Deum Titcomb

THE SEMINARY CHOIR

DAVID RALPH MACLEAN, *Organist-Director*



THE GRADUATING CLASS

Front Row: Raymond Jones, Gilbert McCurdy, Percel Alston, David Choate, Gordon Goodfellow, Janet MacGray, Alice Smith, Vesta Bembower, Meredith Arnold, President Herbert Gezork, Dean Vaughan Dabney, Cyril Premawardhana, Barbara Bishop, Jack Clark, Vincent de Gregoris, John Protopapas, Henry Brooks, Richard Barlow, Joseph Deane, Walter Bishop.

Second Row: Taylor Roth, Leslie Wadsworth, Leonard Willmot, Jr., Charles Smith, Jr., Charles Hobbs, Donald Tatro, Robert Gray, Philip Shearman, Larry Huntley, John Madden, Emmanuel Metaxas, William Davis, I. Gordon Ferguson, Winston Clark, Wilmont Murray, Carl Sharpe, Tjaard Hommes, W. Eugene Motter, Robert Vancil.

Third Row: Arthur Whitaker, John Hepfer, Jr., Donald Henderson, E. Warren Clarke, William Mitchell, Duane Day, Edward Setchko, Stephen Fletcher, Robert Cross, Norman Armstrong, Richard Broholm, John Bembow, Leicester Potter, Jr., Edwin Ostrout, Jet Turner, Richard Hinds, William Bryant, Henry Suld, Richard Harris.

The Graduation Exercises

PRELUDE Moderato in E Minor Alex Rowley

PROCESSIONAL HYMN

The Church's One Foundation 442

INVOCATION

THE REVEREND ALEXANDER HENDERSON

ANTHEM Sing and Rejoice Will James

ADDRESS WALTER EUGENE MOTTER

ADDRESS EDWARD STEPHEN SETCHKO

ADDRESS TAYLOR EUGENE ROTH

ANTHEM Thomas Ford (1580-1648)

Almighty God, Who hast brought me in safety to the
present day, keep me from sin in heart and thought,
and teach me what to do and say.

CONFERRING OF DEGREES

**PRESENTATION OF TESTIMONIAL SCROLL
TO DEAN VAUGHAN DABNEY**

THE REVEREND FREDERICK M. MEEK, D.D.

ADDRESS TO THE GRADUATES

PROFESSOR PRENTISS LOVELL PEMBERTON, Ph.D.

HYMN Rise Up, O Men of God 355

COMMENCEMENT ADDRESS

The Role of Religion in a Time of Confusion

PRESIDENT HAROLD C. CASE, D.D., Litt.D., Sc.D.
of Boston University

BENEDICTION

THE REVEREND ROBERT WOOD COE, D.D.

RECESSIONAL HYMN How Firm a Foundation 321

POSTLUDE Fugue in E Flat J. S. Bach

DAVID RALPH MACLEAN, *Organist-Director*

POSTLUDE by JET ELTON TURNER, 54, *Organist*

THE SEMINARY CHOIR

DANIEL EVANS, S. T. D.

1866 - 1943

ABBOT PROFESSOR OF
CHRISTIAN THEOLOGY

1909 - 1939

WISE AND CREATIVE TEACHER
STURDY AND STEADFAST IN THE
PURSUIT OF TRUTH

PROFOUND AND VALIANT
INTERPRETER OF THE MIND
OF CHRIST

"THE LARGER A MAN'S FAITH, THE
NOBLER HIS RELIGION, THE DEEPER
HIS JOY, AND THE GREATER HIS POWER."

FREDERICK HARLAN PAGE, D. D.

1860 - 1951

ALUMNUS OF ANDOVER THEOLOGICAL SEMINARY

CLASS OF 1893

TRUSTEE FOR THIRTY-EIGHT YEARS
FOR NINETEEN YEARS PRESIDENT OF THE BOARD

DEVOTED LEADER, HUMBLE SERVANT

GENEROUS BENEFACTOR

HE BEHELD THE VISION OF ANDOVER NEWTON

Tablets as shown above were dedicated in the Andover Newton Chapel as part of the Commencement Exercises. Those who participated in the service of dedication were Dean Vaughan Dabney, President Herbert Gezork, Professor Roger Hazelton, Abbot Professor of Christian Theology, and Dr. Albert Buckner Coe, President of the Massachusetts Congregational Conference.

Among those present were Mrs. Christine Malin, daughter of Daniel Evans, and Rev. Howard A. Andrews, A '41, grandnephew of Dr. Evans; Rev. Harold G. Leland, A '35, and Mr. George P. Davis of the First Congregational Church of Waltham, where Dr. Frederick Harlan Page was minister for 18 years.

The Baccalaureate Sermon

By DEAN VAUGHAN DABNEY

"NEVERTHELESS AT THY WORD."

Luke 5:5

In his well-known book, "The Gospel in Art," Albert E. Bailey includes a fifteenth century representation of the miraculous draught of fishes. It is "The Calling of the Disciples" by Ghirlandajo. In the center of the foreground stands a stately Christ before whom kneel Peter and Andrew, stiff and lifeless figures with halos. Round about are some fifty spectators, probably representing the Florentine colony in Rome -- each a fine portrait of a living, energetic person. In the background is the Sea of Galilee, a small boat, and another picture of Christ, barely discernible.

The criticism of this painting by Dr. Bailey is scathing. To him, Peter and Andrew look as if they had never seen a miracle in all their lives and are devoid of vision and enthusiasm. Yet he praises the reality of those Florentine spectators: "If the artist had conceived of Peter and Andrew as vividly as he saw his contemporaries, this picture might have been a masterpiece."

I. THE TASK

If only modern life were more of a spiritual masterpiece! Then atomic power might be turned from war to peace and the golden age might dawn, by prophets long foretold. The future lies with God. Yet as obedient disciples our ears must hear the words of a living Christ spoken in our own day: "Launch out." Our task is to set the contemporary scene, so clearly beheld by modern man, in the presence of our Eternal Contemporary, the Lord of history. We must evangelize the immediate, relate the timely to the timeless, and put that fishing boat squarely in the foreground as a symbol both of our task and the power of Christ. The modern Peter must be capable both of vision and enthusiasm, and must go out into the deep with a shout and a song.

This is no easy task. Many Americans are captured by the contemporary. We sit hours before the TV hearings in Washington, we grab the newspapers to read of Indo-China and

flying saucers, and in our lighter moments, talk about the broken collar bone of Ted Williams and the high price of coffee. We know more about current events than the Cosmic Event at Calvary. A recent panel of twenty-eight distinguished historians, educators and journalists, on being asked to rate the 100 most significant events in history, gave first place to the discovery of America by Columbus. The crucifixion of our Lord tied for fourth place with the adoption of the U. S. Constitution, the use of ether, the discovery of X-ray and the first airplane flight by the Wright brothers.

Certainly contemporary life is absorbing, and we see its characters clearly. The old hymn says so, "We are living, we are dwelling, in a grand and awful time." But we fail to add, "In an age on ages telling, to be living is sublime." Modern life is far from being spiritually sublime, and the impact of this age on succeeding ages is not comfortable to contemplate. The modern Peter has a hard task when he thinks of the secularism among our citizens.

Nor is that task lightened when the disciple considers a few attitudes of many faithful Christians. Some frankly live compartmental lives, nicely divided between the sacred and the secular, and never the twain shall meet. Others have a vertical faith which relates the soul to the God above, with no thought of a horizontal outreach. Both Germany and Japan suffered from this type of religion. When faith is strong, the vertical meets the horizontal and the tension is felt in a cross.

Other church members affirm that this world is so much with us that we need no heaven for our home. Many more say only God can cope with the unbridled human forces which may wreck the planet, therefore men of God need not rise up and launch out.

There is a measure of truth in each of these attitudes, but not the whole truth as the genuine Christian sees it. The encounter of Jesus with Peter tells the whole truth about the relevance of Christianity in a real and exciting human situation. Jesus went where Peter was, used the boat for a pulpit, and for an application to the sermon said, "Launch out." Peter was confronted with a demand that must be faced then and there. In a recent lecture on "Human Nature and the Revelation in the Bible," Dr. Amos Wilder condemns a false spirituality that separates religion from life. "In the Bible," says

Professor Wilder, "God makes himself known where men really live. We must often look outside of the strictly religious areas of our life if we are to find God at work today." As Jesus and Peter confronted one another, so now the same scene may occur. Jesus still invades the contemporary situation on Main Street, and even now is willing to relate divine power to current events. For example, the recent decision by the United States Supreme Court to ban racial segregation in public schools is not only a just interpretation of the Constitution, but a reflection of the power of Christian principles.

For our encouragement, consider also an example taken from the missionary history of our school, when alumni, generations ago, made Christ real to their contemporaries. Indeed, the most vivid example of a faith that launches out is the missionary imperative that comes alive in every age. We of Andover Newton love to tell the story of that Haystack Prayermeeting at Williamstown when those Williams College men took refuge from a rain storm under a haystack and after praying for conversion of the heathen of Asia rose from their knees saying, "We can if we will." Follow them to Andover Seminary where they are joined by Adoniram Judson from Brown University. Walk with that little band around Rabbit Pond to their trysting place for meditation in the woods — now known as Missionary Woods. Trudge with them those six miles to Bradford, behold the formation of the first American foreign missionary society, see them kneel at that ordination bench at Salem, wave farewell to young Judson and his bride that raw February day as they set sail for India on the brigantine CARAVAN. Stand by that baptistry in Calcutta as William Carey immerses Judson, experience with him the shock of the opening of the War of 1812, hear the order expelling Americans from British India, watch Judson's escape to Burma and then follow up the growing work there under the newly formed Baptist board. Look over his shoulder as later Judson writes back a glowing report of the growth of the mission. And now a copy of that report falls into the hands of a twenty-four-year-old Andover seminary senior, one Samuel F. Smith, who forthwith writes that immortal hymn which in some respects is better than "America." We sang it tonight for our processional hymn, "The Morning Light is Breaking." Skip the generations, and come to the present, when many alumni are missionaries.

Lately a graduate of last year told me he had offered himself for service in Africa. And now our own student body has established a permanent fund for a missionary scholarship. In a year when commencement is held under the grim shadow of fear, when we tremble at the thought of what nuclear reactions may yet do to us all, take heart from the chain reactions of faith. Christ will outlive the cobalt bomb.

II. THE POWER

If we today are to carry forward the banner of Christ and plant it boldly where all may see, we must tap the same source of power. The One who sets the task provides the power. Faith in Jesus Christ and obedience to his word will release spiritual energy. It is chiefly a matter of saying, "Nevertheless." As the construction of a sentence turns from "We have toiled all night and taken nothing" to "At **Thy** word," so in the experience of Peter the pivot is the birth of faith when he made that fateful reply, "Nevertheless."

"We have toiled all night and have taken nothing." Peter was all tuckered out. For him fishing was business, not pleasure. After a night of honest toil, all he wanted was a peaceful rest. Can present day Christians plead such fatigue? Members of Alcoholics Anonymous Inc. toil all night with a victim of drink. How hard do church members really work at their tasks — as hard as that? Communism is plying its evil trade day and night the world over. A Russian girls' ski team appeared at an international meet in Grindlewald, Switzerland. They refused to use the ski lift because it was not tolerated in the Soviet Union. They dismissed the ski tow in these words, "Up by chair lift, down by gravity — what has that got to do with honest physical culture?" Extreme, you say? Perhaps. But the team won the meet and it looks as if the Russians will win in the next Olympic games. What about spiritual athletics — Christian hardihood? Instead of toiling upward in the night, many of us "Go up by chair lift and down by gravity." Which will yield to fatigue first, Communism or Christianity? It is the old contrast between the persistence of the sinner and the perseverance of the saint.

Nor are ministers exempt. According to Dr. Charles W. Gilkey, laziness is a pet vice of the clergy. We have no time clock to punch, so we dawdle around. I remember one such

student some years ago who came into my office to talk about courses. When asked what elective he was interested in, he said he thought he would dabble a little in Hebrew. Now Dr. Donovan was teaching Hebrew then - a kindly yet exacting man, who was respected by his students for these very qualities. I just could not see that student dabbling in Hebrew, so I said, "You have your verbs mixed. You should dig!"

Peter had toiled all night and had taken nothing. At least he did not say, "I am frustrated." But in either case fruitless toil eats the heart out of a man. Boston fishermen will risk the dangers of the Grand Banks in winter and chop away the ice from the shrouds, if they can fill their ships with cod. The farmer will work till the last beam fadeth if at eventide he can come bringing in the sheaves. The young mother will endure the pain of travail if she can hear the cry of her first born. But to labor in vain at any cause is hard to endure. In America we never had so many churches and members, yet what of the state of the nation, its morals and spiritual life? One of the saddest illustrations of frustration on the world scene — so far as Christian people are concerned — is that "soft worded petition" (that hurts) of the inhabitants of the Marshall Islands to the United Nations asking that an end be made to the hydrogen bomb tests in that vicinity. Over 200 of them had become ill. If such tests had to go on for the "well being" of mankind, then they requested to be removed. To which Henry Cabot Lodge replied that the sick would be cared for, future precautions would be taken, and reparations would be made. Mr. Lodge added that he recalled that the wind had shifted that day, widening the area hit by radioactive ash. Indeed the wind has shifted! A century ago America sent missionaries to these Islands, today it is radioactive ash! Yet our own Anna Dederer will be located there, to supplement the work of the other three missionaries. The missionary spirit is the glory of every age. Here the contemporary Christ is ever at work.

In spite of fatigue and frustration, Peter had to overcome a certain amount of professional pride. He knew more about fishing than any one else. He might have wondered what this rabbi, an erstwhile carpenter, could teach him about fishing. Any one should know that night was the time and shoal water the place, yet he was told to launch out into the deep in broad daylight. It did not make sense.

Nor does it seem to make sense to many of us. Consider America's "know-how," for example, the pride of our country and the envy of all others. Look at our industrial might. What can Christianity teach us about social justice and world relations? If only Wendell Phillips were here to rebuke us for our foolish boast that puts its faith in reeking tube and iron shard. He had a great lecture on "The Arts of the Ancients," in which he stated that the railroad dates back to Egypt. Then he added, "We Americans are all running over with a fourth-of-July spirit of self content. We are like the man who always took off his hat with profound respect when he spoke of himself." Americans are beginning to learn humility the hard way. So far as learning from Christianity is concerned, let me say this: If we Americans would listen to Bishop Bromley Oxnam we would have a saner nation, and if we listened to Dr. Frank Laubach we would have a sounder foreign policy.

May we be delivered from the professional preacher! He will never make Christ real. We belong to a noble profession and our training is of the best. This is no time for the incompetent minister. Short cuts will not do. Yet, too often we tip our hats to ourselves with an ill concealed smirk, and this goes for Rev. Mr. Smith as well as for "Rev. Smith." When Thomas Jefferson lay dying his clergyman called to see him. All his life Jefferson had fought stuffy clergymen and institutionalized Christianity, so he declined to see the minister as an official. But turning over in his bed Jefferson added, "I have no objection to seeing him as a friend." Though we may have had professional training, let us be friends rather than officials. In matters of faith let us be amateurs — quick to obey, modest in bearing, eager to learn and ready to do God's work for the sheer joy of it.

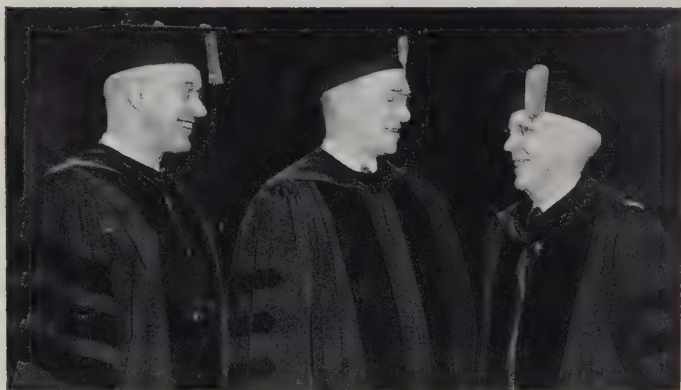
Yet in spite of the fact that the demand of Christ seemed unreasonable and came at the wrong time, Peter obeyed. For all of his fatigue and frustration and pride he said, "Nevertheless at **Thy** word." Then and there faith was born. It always is born and born anew when in our human predicament we hear a compelling word from on high and respond with our own "nevertheless." We know what happened after that, for we can read it all in the Bible. But Peter did not know what would happen — if anything. He launched out, believing.

Faith is always prophecy, that passes into history, inspiring others in turn to make the venture of faith, and thus to repeat the cycle. Faith does get results; it works miracles. With Peter it was a great catch of fish — the first miracle. But something happened to the soul of a man as well as to a school of fish. When Peter saw all those fish he knew he had not done it himself. Down he fell at the knees of Jesus in humility and reverence asking that the Lord might depart from such a sinful man — the second miracle. Instead he received a commission to become a fisher of men; and Pentecost vindicated the mutual faith in each other of Jesus and Peter.

Recently we have seen an illustration of the power of faith in the unfolding story of Andover Newton itself. Some were skeptical about the affiliation of Andover and Newton, not a few were fainthearted, and as usual, there was the company of fence sitters. Yet both Dr. Herrick and Dr. Page were men of faith; they had heard a voice, and they let down the net. It came back so full of fish they had to call for help — so I came along. We had no precedents to go by, no ready-made road to travel, no assurance of success, hence the provision that if either party wished to give up the agreement it was possible. With joy and thanksgiving we give humble and hearty thanks for the men and women of good faith of both Andover and Newton who have seen the vision and followed the gleam. In more recent years, and especially during the past year of President Gezork's leadership, God has blessed and prospered our effort. When we first began our Development Program our faith was small, and the going was hard. But we had heard a voice saying "Launch out." Down went the net and up it came with a new dormitory and a renovated Sturtevant. The spiritual results were more heartening and important than the financial. Our present situation is one of hope, with the resources available in faculty and students, alumni, trustees and friends. Who are we to deserve it all? With tears of joy, we fall on our knees before the Lord, and pour out our prayers of thanksgiving that we have been permitted in some small way to further the infinite purposes of the eternal. If we have made Christ more real to our contemporaries, we are content.

I shall not give the graduates a charge, for that is reserved for Dr. Pemberton tomorrow. But since the graduates and I leave the Hill together, I must close with a word to them.

You stand in a long succession of the heroes of the faith. We have every confidence that you will not fail the past. Never will you deserve the criticism Dr. Bailey gave those artificial disciples in that painting. Nor will you allow your people to let the immediate and contemporary crowd out or destroy the real humanity of that first call to the disciples. You will ever keep alive the faith of a fisherman, you will never turn professional, nor allow your church to become frozen and formalized. And when you get tired — as you will, and find empty nets, and try to cover it up with the use of the authority of your office, rather than the authority of the Christ of your experience — then listen for a Voice. You will hear it — and lower your net. For in Gethsemane the Lord Christ wrestled alone and finally said, "Nevertheless, not my will but thine be done." In his strength you too will increasingly learn how to say "Nevertheless at **Thy** word."



President Harold C. Case of Boston University, Commencement Speaker, with President Herbert Gezork and Dean Vaughan Dabney of Andover Newton Theological School.

The Role of Religion *in a Time of Confusion*

The Commencement Address

By PRESIDENT HAROLD C. CASE of Boston University

When Jesus spoke of his followers as "the salt of the earth," he surely knew how tasteless food is without seasoning and how insipid life becomes without zest. He observed men who tithed mint and anise and cummin but overlooked the weightier matters of the law. He noted the ease with which even his closest friends misunderstood him when they rebuked fathers and mothers who brought their children for Jesus' blessing — whereas he wanted them to invite the little children to him, since they were symbols of the Kingdom of God. He saw money changers in the temple caring more for their profits from trade than for the prophets of the spirit. He knew how easy it was to mistake Caesar for God, and the things that belonged to God became mixed up with the things that were properly Caesar's. He sensed that one friend would betray him and another deny him when crisis appeared, in spite of their declared allegiance. He was aware of the deadly drain on fidelity and integrity by a conniving empire and a timid priesthood. He was convinced that the hope of saving that generation — or any other — lay in leaders whose light shines brightly and who provide flavor and spirit to any situation.

His figure of speech becomes a richer one today, when our salt mixtures include new herbs and chemicals, to bring out the full flavor of food, tenderize it, and render low-cost cuts of meat palatable and nourishing. His words mean much today because our civilization is in grave danger from loss of motivation and too much meaninglessness, as his culture was threatened with extinction.

Into such a situation, then, you have been called. No one compelled you to enter the ministry. This is a free choice of your own. But you are blessed of God by being entrusted with the Gospel.

Many people are like lost sheep — they wander about aimlessly, without goals or objectives, and you are expected to guide them to the sheepfold again. Others have been liv-

ing on unbalanced spiritual budgets and are morally insolvent. They have allowed their religious intakes to become clogged, and they have exhausted their inheritance from the past. So they face moral bankruptcy.

Some of these have been busy performing good deeds, without knowing why. They have been endlessly occupied with decent activity, until they are like the women described by Jonathan Swift, who, "out of zeal for religion have hardly time to say their prayers."

Others, in contrasting mood, have invoked excitement and danger as their methods, and drugs and depressants as their materials, until they have wasted their substance in riotous living; and having come to themselves in a far country, they are disgusted, and long to arise and go home to decency and loyalty.

Many have heard the alluring theme of success and have dreamed of incomparable satisfaction in power, privilege, and prestige.

Numbers are frustrated. In theory, the individual is free and worth so much; in fact he is caught by duty or the draft and he counts for so little.

A vast company manage to keep a small spiritual balance, but not to develop ample reserves.

Here are people, caught in a modern mesh, and needing savor more than savoir. No dialectic has been advanced, nor any technological process developed, to provide a substitute for release from fear, for an experience of faith, for the worth of learning, for the joy of creating, for the satisfaction of serving, or for the maintenance of flavor for life. You are to minister in such a day, while partisan debates emerge from the radio, and planetary struggles are involved in international conferences. People are more aware of need than for a long time. They have weighed glitter and have found that it was not gold. They have examined greed and have discovered its corroding influence. They have felt the thrust of power and have become sure that it tends to corrupt. They have cherished enlightenment, until public schools are the best buildings in most communities, and no young person lives far from a college. They have given lip service to world-

wide equity. They have felt the pounding pulse of the American dream. They have sentimental loyalty to the religion of their fathers.

They await a summons. They long for a new vitality. They really hope for the Divine-human encounter to take place — in them. They hope that some miracle-working moment will bring direct access to God — and that inward reinforcement will result.

Religion, like the ocean, has tides. There are times when the tides go out, leaving debris on the shores of human experience. There are times when the spiritual tides come in, lifting all the ships. You hold the key to the closed door for people whom you will serve. So much depends on the faith that lieth in you, on the breadth, length, height, and depth of your spirit.

Halford Luccock has a sermon in his volume "Marching Off the Map," with the title "On Being the Right Size." He quotes J. S. B. Haldane, that "every type of animal . . . has an optimum size.' . . . What would be the right size of mind and heart to fit our day and our world?"

I suggest that there should be size in the mind to comprehend the truth now available to us. Conscientious study must be a continuing experience for the minister. How many fail to plan a schedule to include scholarship; their preaching out of the overflow is reduced to preaching from the dry bones. Failure to be a student is an excuse, not a reason. Study to show yourself a good workman, approved of God.

I suggest that spiritual disciplines alone can provide the captivating mood by which you can lead others into the presence of God. And discipline is not popular. We have all had moments when the urge to pray was nearly overwhelming — a crisis, a great loss. But these are emergencies. Praying at these times alone is not enough. A minister's own prayer life will largely determine the spiritual tone of his congregation — his personal prayers before arising, during the day, before retiring.

As for his pastoral prayers, the minister should never stroll casually into the presence of God; he must lead people according to their needs. Pastoral knowledge is revealed more deeply in the morning prayer than anywhere else. A

very personal ministry is the only effective one. Be the savor of life!

And in his outlook, only global proportions can serve the minister of today. Two billion, two hundred thirty million people, the population of the globe, not including the 200,000 babies born over the last weekend! And mental ferment among them — because they have awakened from a long Rip Van Winkle nap — and they remember being told that they are worthful.

So, observing their children starving, and knowing that there are surplus foods stored in the U.S.A., they are wondering whether our lip service will ever become life service. Labels are not so appealing — dictatorship, or democracy. Food, shelter, a share in the resources — these are precious. Bread is a deeper law than Brotherhood.

A global view — not narrow in sectarian pride, not synthetic, but serious in its concern to put the power of the faith to work redeeming all the processes of life — is required. The Judeo-Christian tradition is challenged by the dictatorship of the right and of the left. We have more in common than in disagreement. The Christian tradition will survive for all, or die for all.

So narrow concepts are outmoded. God is hardly a Methodist or a Jew or a Baptist; He is the God of all mankind.

Great movements are afoot; the church must not lag. Think of the challenge to the church provided by the recent Supreme Court decision. When it is illegal to have segregated schools, it is immoral to have segregated churches.

You are to stimulate confidence in integrity. It is easy to dry up or to poison the springs of public trust and confidence. It is exceedingly difficult to clean the springs, to start the flow, and to purify the supply again.

Justice Learned Hand prepared a testament of faith in which he said: "I believe that that community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy, where non-conformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes

freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose. Such fears as those are a solvent that can eat out the cement that binds the stones together; they may in the end subject us to a despotism as evil as any that we dread; and they can be allayed only insofar as we refuse to proceed on suspicion, and trust one another until we have tangible ground for misgiving.

"The mutual confidence on which all else depends can be maintained only by an open mind and a brave reliance upon free discussion. I do not say that these will suffice But of this I am sure; if we are to escape we must not yield a foot in demanding a fair field, and an honest race for all ideas."

There are positive approaches to the maintenance of a healthy freedom. Homespun qualities underlie such approaches. Faith is basic in the long-term outcome, integrity in the process, honesty in the consideration of issues, ample information, courage to report one's conclusions, and convictions enough to act upon them, — all these are involved in this positive approach.

I remember the dark days of 1929, when the stock market crashed, prices tumbled, unemployment increased, and long lines of anxious depositors formed in front of banks, waiting for the doors to open, to withdraw their balances. In that fateful moment there were insolvent banks, but most of the disaster came from fear, not from facts.

No business can prosper if its customers doubt its honesty. No administration can survive if the poison of suspicion infect its electorate.

This is the time to speak up for the American dream, of the worth of every person, of equal opportunities for all citizens, of justice before the law, of freedom to worship God, of the right to work, to think, to assemble, and to live.

These battles are being won. But each one was steeped in controversy. It is a long trip from chattel slavery to non-discrimination in our public schools. It is a long journey from the rack and the dungeon or flames engulfing a dying martyr to the Assembly of the World Council of Churches and the work of the National Conference of Christians and Jews.

Witch hunters, and pious pronouncements of death on out-of-ordinary persons, are replaced by truth hunters whose research adds to the sum of human knowledge and to the prospects for a good society.

As we win battles, new wars emerge. Demagogues are unwilling to permit universal distribution of ideas. They seek to exercise a new tyranny of fear. If we develop a national anxiety-neurosis, we may win our conveniences and lose our convictions.

If, however, we exercise concern without anxiety and reveal intolerance only of intolerance, we may unite as free people. It is not necessary to give up creeds, or roles, or party loyalties, but it is necessary to see beyond sectarian differences or partisan ambitions or particular prejudices.

All substitutes for freedom are fraudulent. All dishonesty is dangerous. All exploitation is a denial of the tap root of democracy, the infinite worth of each person. All learning requires the discipline of desires, rootage in history, illumination by spiritual values, and motivation from aesthetic experience. Literacy is not enough; science is not enough. Nationalism is not enough. Dedication to truth, devotion to persons, dynamic experience in a family, commitment to religion, love of beauty, and belief in the future, are all necessary.

Today, we can win the Struggle for Freedom, IF we will put ourselves at its disposal.

Ye are the salt of the earth — and people need to taste the full flavor of life. What if the salt has lost its savor —

God forbid! Civilization depends on its devoted dominies, who for love of God, and assurance of Christ, serve without counting the cost, and become redemptive and healing agents.

Address to the Graduating Class of 1954

By DR. PRENTISS L. PEMBERTON

First, I am eager to thank you for the honor of speaking to you, the Class of '54, at this significant time. I want to share an intuitive feeling, a "hunch," if you will, regarding a deep hunger and thirst in the lives of people about us. Every effort has been made to organize this talk into the proper three points, knowing that the Dean and Ed Linn would be listening with their keen, homiletical ears. But it would not "come through" in the three points. Now I am confident that I can work this matter out with Mr. Linn; I am not so sure about the relationships with the Dean, especially after the belligerent attitude he demonstrated toward the faculty in his Baccalaureate address over such a minor matter as his choice of hymns. We of the faculty are not going to quarrel with him, if he wishes to have "The Morning Light Is Breaking" at eight o'clock in the evening.

My intuitive feeling is this: Modern men, women, youth are hungering and thirsting for us ministers to demonstrate how man can live in two worlds at the same time; in the Kingdom of earth and the Kingdom of heaven; in the temporal life to which Ed Setchko referred and in eternity — all at the same time. Our Lord Himself demonstrated how he could be so much involved in the simplest affairs of daily life, yet within a larger context of ultimate spiritual meanings.

We must recognize that there are very real dangers when man begins to become absorbed in the things of this world. Once he begins to focus attention upon earthly interests, he goes forth boldly to eat of the tree of knowledge. As he increases his knowledge, he learns to accomplish more, to make new things, to develop more exciting interests. The more he achieves the more he begins to feel that he does not need his god; he concludes he can be both god and man. Then he decides there are not two worlds, after all; only the one world in which he is so absorbed. No longer is he humbly attempting to fulfill his creature-tasks, as commissioned by the Creator. He now assumes that he is the Creator. Man attempts to become a pseudo-god. This is the ever-reoccurring tragedy of the Fall. Disobedience creeps into his response to life in his Garden.

Everywhere about us we see evidences of this attempt of man to become a pseudo-god. Consider, for example, the field of communication. With our human knowledge we have been able to make our televisions, radios, printing presses, movie screens. What marvelous possibilities open before mankind with these developments. Yet dictators are using these mass media of communication to manipulate their fellow men, to control their very thought and feeling, to destroy their freedom. Profit seekers are using these media to corrupt our youth with cheap thoughts. Men have become pseudo-gods, presuming to have authority to control the lives and destinies of others. Our sin is driving us from our Garden of healthy community.

Must this ever be our human plight? Must we humans think, invent, achieve only to destroy ourselves? Yes, this seems ever the case! Until we hear the Good News of the Gospel. Emmanuel! God is with us even in our stubborn, willful disobedience! Even when we mere men attempt to inflate ourselves into pseudo-gods, God does not war upon us. Instead of destroying us, He comes down in grace to reconcile us to Himself. He forgives us, even while we are yet sinning. Confronted with such Grace, we can respond in repentance and commitment. This response enables us to become new creations in Christ. No longer are we attempting to be gods; for the first time we are able to live in this world as true men. In this new experience we are free to find the real meaning of life here and now, in all of its genuine meanings.

Yes, men, women, and youth are hungering for us to demonstrate the full vitality of this earthly life in Christ. Today we are developing new patterns of family life, quite different from the rigid forms of primitive husband-wife, parent-child relationships. Woe to us if we move into these intimate relations as pseudo-gods, arrogantly demand our privileges. We can find the rich meanings in these experiences only as we become humble, sensitive men and women, able to share in the deepest levels of love. Today we are facing the difficult task of balancing freedom and order in such a manner that the modern democratic state can avoid the extremes of Right and Left, can achieve sufficient planning for the well-being of everyone without tyranny, sufficient individual initiative without anarchy. Woe to us if we move into this complex

undertaking as pseudo-gods, rather than as humble citizens. Woe to us also if, in our struggle for freedom, we do not resist ruthless dictators without and irresponsible investigators within.

All of these remarks suggest that, as the Dean said last night, we must orient ourselves to both the perpendicular relationship above, with God, and the horizontal relationship around us, with our fellowmen. Only in both of these relationships can we truly learn how to live in two worlds at the same time. Thus, in connection with God in Christ, when we are facing our personal moments of darkness and despair, we can still experience the victory of His resurrection; when we are enjoying our personal times of victory, we can still feel the impact of His cross. In connection with our fellowmen, we can learn something of the meaning of that great verse of Paul: "Rejoice with those who rejoice, weep with those who weep." Something of the meaning of this passage came to me personally years ago following a hospital call upon Dr. Adelaide Case, then teaching at the Episcopal Theological School and known to many of you, especially to several of our faculty. I had gone to see her late one afternoon. She was suffering greatly in what was to prove to be her last illness. After leaving the hospital, I was on my way to a very enjoyable social experience which had been arranged some weeks before, at a time when we could not know of her illness. Walking along, I could not but feel that it was wrong, improper for me to be anticipating such a pleasant evening at the very time when this Christian woman, whom I respected and appreciated so deeply, was having to suffer so greatly. Suddenly the thought came to me: This is exactly what Miss Case would want me to do. She had become such an inspiration to me precisely because of her Christian resources for living in two worlds at the same time. In spite of her lame, crippled body she had always manifested such a vital, zestful interest in every phase of human experience; she was a tremendous inspiration especially to college students who called upon her frequently for counsel and addresses. Then, the further thought came to me: Some day I shall be the one to lie upon a bed of illness, suffering, death. My prayer is that even then I shall still remember that there are others experiencing, at that very moment, their most joyous times in life.

The Christian, then, by having both the perpendicular and the horizontal dimensions in his life, will never be caught within just his own personal moods, joys, sorrows, but will always be related to the total experiences of God and man. This is one of the meanings of becoming a new creation in Christ.

I charge you — yet in a true sense I cannot charge you without charging myself, since I, too, am leaving. Let us then charge each other, as we leave this Hill and its Christ who has meant so much to us, to go forth as good servants of the Lord Jesus Christ to rejoice with those that rejoice, to weep with those that weep, in all things experiencing the peace of God which passeth all understanding. Such lives will demonstrate what it means to live in two worlds at the same time.



Officers, Speakers and Guests at Head Tables of Alumni Day Luncheon.

Where Are You Going?

You Just Got Here

By PERCEL O. ALSTON, '54

Graduating Class Speaker at the Alumni Luncheon

Several weeks ago when I was returning to the Hill from Georgia, I visited my parents in New York between trains. When I was ready to leave, my five-year-old niece came up to me with a puzzled look on her face and asked: "Where are you going?" But before I could answer, she added with marked certainty: "You just got here."

It is not strange that I should think once again upon these words of my little niece. Her question is indeed appropriate, and her comment is quite fitting for those of us who have just commenced. Where are we going? We just got here. Indeed, four years are but a short time for us to learn the all-important art of "being all things to all men," and to acquire those basic tools and skills to minister to the total person in the varied situations of life. How comforting it is to be reminded that we are not expected to know all the answers to all of life's questions — that our training is not complete, for, after all, we are just commencing.

We readily concede to the fact that we have just gotten here, but we also know that many real and vital changes have taken place in our life. A NEW WORLD OF KNOWLEDGE HAS BEEN OPENED TO US. We can not only existentialize, demythologize and eschatologize, but if need be we can confuse even our erudite parishioners with a sermon on the "Teleological Suspension of the Ethical." More seriously, we have received infinitely more than a broader theological vocabulary. We have grown in both wisdom and understanding. We have been led to a deeper and more profound commitment. We have developed friendships, many of which are casual, but many of which are intimate. Moreover, we know now that Andover Newton is not just so many buildings and so much ground, administration and faculty, students and books. To be sure, it is all of these things, but more important, Andover Newton is men and women, but not just men and women; it is dedicated men and women, men and women who have been consecrated to the service of God and man.

Yes, we just got here, but we must go. Where are we going? Some of us are going to the unchurched areas of the West, others will be going to minister in difficult situations in the South, and still others will remain in New England and perhaps eventually learn to pronounce the words, star and car, with a broad "A" and a slight "R." But wherever we go or whatever we do, we are fully cognizant of the tremendous job to be done.

Despite the fact that we have just gotten here, we go unhesitatingly into our various fields of service. We go under the guidance of the Holy Spirit and with the assurance of God's protective care. We go fully cognizant of the "Great Cloud of Witnesses," consisting of those illustrious sons and daughters of Andover and Newton, both living and dead, who have given and are yet giving their life that God's Kingdom may come to earth. We go with positive attitudes realizing the gap which might exist between our people and ourselves, yet determined to discover the point at which people will grow.

A recent theological graduate had just tendered his resignation after serving a small rural parish for one year. Talking with one of his elderly deacons in front of a railroad track, the deacon began: "Son, do you see those freight cars over yonder?" "Yes," replied the young man. "Well, they are all loaded with fresh fruits and vegetables," continued the deacon. "Do you see that engine over yonder?" Again the young man replied in the affirmative. "You see," said the deacon, "those freight cars will not move in and of themselves. If the fruits and vegetables are to arrive in the city, the engine will have to back up and hitch on to the freight cars and pull them from where they are to where they ought to be."

I am quite sure that I express the determination of my classmates when I say that as we depart from this Hill and go to our various fields of service, we are going to back up to our people, and with God's help, pull them from where they are to where they ought to be.

ANDOVER NEWTON GRADUATES

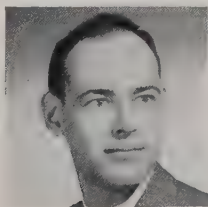


PERCEL ODEL ALSTON, B.D. and S.T.M. Born Norfolk, Va., January 27, 1926. Virginia Union University. Field work: Y.M.C.A. Boy's Work Department, Boston, Mass.; Student Summer Service Worker, Southeastern District of Congregational churches; Director of Religious Education, Shiloh Baptist Church, West Medford, Mass. Student offices and organizations: Vice President of Student Association, Dormitory President, member of Campus Affairs Committee, Treasurer of Senior Class, Member of Choir and Social Action Committee. Present work: Supply preaching. Address: 80 W. 126th St., New York 27, N. Y. Thesis: "The Socio-Religious Implications of the Primary Group."

NORMAN LEE ARMSTRONG, B.D. Born Sona Bata, Belgian Congo, May 4, 1925. Kalamazoo College. Field work: Youth Assistant, Grace Congregational Church, Framingham, Mass.; Pastor, Edwards Congregational Church, Saxonville, Mass. Present work: Pastor, Bradford-South Newbury Parish, N. H. Address: Bradford, N. H. Thesis: "Independency and Ecumenicity."

RICHARD BURGESS BARLOW, B.D. Born New Bedford, Mass., September 27, 1927. University of Pennsylvania. Field work: Advisor to Pilgrim Fellowship, First Congregational Church, Marion, Mass. Present work: Faculty assistant in History, Graduate student in Church History, University Proctor. Address: 208 College Hall, University of Pennsylvania, Philadelphia 4, Penna. Thesis: "Religious Toleration in England under the Early Hanoverians" (in progress at the University of Pennsylvania).

JOHN HARRIMAN BEMBOW, B.D., Born Baltimore, Maryland, February 21, 1923. Gordon College; Gordon Divinity School. Field work: Pastor, Alstead Langdon Larger Parish, Alstead, N. H.; Courtland Congregational Church, Everett, Mass. Present work: Pastor, First Congregational Church, Westminster, Mass. Address: Box 116, Westminster, Mass. Thesis: "The Effect of Calvinistic Theology upon the Founding of Universalism."





BARBARA BISHOP, B.D. and S.T.M. Born New York City, May 31, 1927. Middlebury College. Field work: New England Regional Secretary of the S.V.M.; Sunday School teacher, Trinity Church, Boston; Released-time teacher, Saxonville, Mass.; Senior High teacher, Trinity Church, Newton Centre, Mass. Student offices and organizations: Co-chairman, Benevolence Fund drive; Co-chairman, Interseminary Committee. Permanent address: 823 Prospect Place, Brooklyn 16, N. Y. Thesis: "The Work of Christ and the Task of the Church."

WALTER CALLEN BISHOP, B.D. Born Millville, N. J., May 26, 1929. Linfield College. Field work: Director of Youth Work, Grace Baptist Church, Somerville, Mass.; Director of Religious Education, Auburndale Congregational Church, Auburndale, Mass. Student offices and organizations: Assistant Editor, *The Hill View*. Present work: Assistant Minister, Union Congregational Church, St. Louis Park, Minn. Address: Union Congregational Church, Oxford St. and Alabama Ave., Minneapolis 16, Minn. Thesis: "Baptism, Holy Communion and the Ecumenical Movement."

RICHARD REESE BROHOLM, B.D. Born Detroit, Mich., June 20, 1928. Kalamazoo College. Field work: Director of Boys' Work, Boston Baptist Bethel; Director of Christian Education, First Congregational Church, Shrewsbury, Mass. Student offices and organizations: President, Senior class. Present work: Associate Minister, Delmar Baptist Church, St. Louis, Mo. Address: Delmar Baptist Church, 6195 Washington Blvd., St. Louis 12, Mo. Thesis: "The Senior High Youth and his Relationship to the Church."

HENRY CURTIS BROOKS, B.D. and S. T. M. Born Alexandria, Va., May 7, 1929. Storer College. Field work: Group leader, Boston Y.M.C.A.; Youth Director, St. Mark's Congregational Church, Boston, Mass. Present work: Assistant Minister, Shiloh Baptist Church, West Medford, Mass. Permanent address: Alexandria, Va. Thesis: "Psychotherapy and Young People."



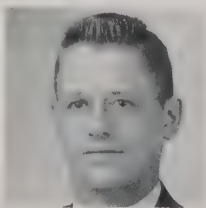


WILLIAM BRIMSON BRYANT, B.D. Born Scranton, Penna., September 13, 1928. Columbia University. Field work: Director of Young People's activities, Westboro Evangelical Congregational Church, Westboro, Mass.; Religious Instructor, Lyman School for Boys. Student offices and organizations: Co-chairman, Social Committee; Choir. Present work: Assistant Minister, Plymouth Congregational Church, Lawrence, Kansas. Address: Plymouth Congregational Church, 925 Vermont St., Lawrence, Kansas. Thesis: "An Apology for Petitionary Prayer."

DAVID ATWOOD CHOATE, B.D. Born Waterville, Maine, September 12, 1923. Colby College. Field work: Mount Vernon Church, Boston, Mass., Youth Director and Assistant to the Minister. Student offices and organizations: Chairman, Revision Committee for Student Association Constitution. Present work: Associate Minister, First Congregational Church, Rock Springs, Wyoming; Minister, Community Congregational Church, Superior, Wyoming. Address: Box 482, Superior, Wyoming. Thesis: "Building Christian Community with Youth."

JACK CLARK, B.D. and S.T.M. Born Barbourville, Kentucky, November 5, 1924. Morehouse College. Field work: Pastor, Zion Baptist Church, Everett, Mass.; Pastor, Messiah Baptist Church, Brockton, Mass. Present work: Pastor, Messiah Baptist Church, Brockton, Mass. Address: 80 Legion Parkway, Brockton, Mass. Thesis: "A Brief Study of Fear in the God-Man Relation."

WINSTON EMERY CLARK, B.D. Born Frankfort, Maine, November 11, 1924. Colby College. Field work: Youth Work, Braintree Congregational Church, Braintree, Mass.; Natick Congregational Church, Natick, Mass.; Minister, Sebago Lake Regional Parish, Standish, Maine. Student offices and organizations: Middler Spring Retreat Committee, Senior Retreat Committee, Senior Seminar Committee. Present work: Minister, Sebago Lake Regional Parish, Standish, Me. Thesis: "The Houses of Ivory Shall Perish."





EDWARD WARREN CLARKE, B.D. Born Greenwood, Indiana, May 15, 1928. Franklin College. Field work: Assistant for Youth, First Baptist Church, Waltham, Mass.; Intern Resident Chaplain, Berkshire Industrial Farm, Canaan, N. Y. Student offices and organizations: Publicity Chairman, 1954 Benevolence Fund drive. Present work: Senior Assistant for Youth, Grace Congregational Church, Framingham, Mass. Permanent address: P. O. Box 305, Summitville, Indiana. Thesis: "Therapeutic Christianity and the Training School Chaplain."

ROBERT MERRILL CROSS, B.D. Born Kenosha, Wisconsin, March 6, 1925. Kalamazoo College. Field work: Student Assistant Minister, Plymouth Congregational Church, Belmont, Mass. Present work: Minister of the Antrim Baptist Church, Antrim, N. H. Address: Concord Street, Antrim, N. H. Thesis: "Evangelism in the Rural Church."

WILLIAM BROTHERTON DAVIS, B.D. Born Peekskill, New York, April 29, 1926. Wesleyan University. Field work: Youth Director, Federated Church, Bolton, Mass.; Pastor, Second Congregational Church, West Newbury, Mass. Present work: Pastor, Second Congregational Church, West Newbury, Mass. Address: 308 Main Street, West Newbury, Mass. Thesis: "Dostoevsky's Legend of the Grand Inquisitor."

DUANE LEE DAY, B.D. cum laude. Born Flint, Michigan, November 29, 1929. Wayne University. Field work: Minister of Junior Church and Adviser to Students, Harvard Church, Brookline, Mass.; Director of Youth Work, Massachusetts Baptist Convention. Student offices and organizations: Student Assistant, Speech Department. Present work: Associate Minister, First Baptist Church, Mt. Vernon, N. Y. Address: 161 Archer Avenue, Mt. Vernon, N. Y.





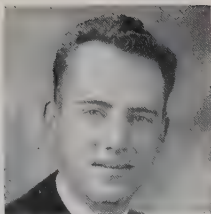
JOSEPH DEANE, B.D. Born Attleboro, Mass., March 3, 1918. Gordon College. Field work: Pastor of First Baptist Church of Raynham, Mass.; Summer Chaplain at Taunton State Hospital. Present work: Pastor of Federated Church, Limerick, Maine. Address: Washington Street, Limerick, Maine. Thesis: "Religious History of Limerick, Maine."

VINCENT DE GREGORIS, B.D. and S.T.M. cum laude. Born Philadelphia, Penna., January 15, 1927. Eastern Baptist Theological Seminary. Field work: First Baptist Church, Watertown, Mass. Student offices and organizations: Chairman, Community Life Committee; Steward in dining hall. Present work: North Shore Baptist Church, Chicago, Illinois. Address: 5244 Lakewood Avenue, Chicago 40, Ill. Thesis: "The Relationship of Prophet to King from Moses to David."

IRA GORDON FERGUSON, B.D. Born Halifax, N. S., Canada, June 3, 1923. Ottawa University. Field work: First Congregational Church, Whitman, Mass.; Porter Congregational Church, Brockton, Mass. Present work: Pastor, Sturbridge Federated Church. Address: Sturbridge, Mass. Thesis: "The Holiness of God, Places, Things, Times and Seasons as it is Revealed in the Old Testament."

STEPHEN EDWIN FLETCHER, B.D. Born Moulmein, Burma, January 15, 1927. Denison University. Field work: Wellesley Congregational Church; Centre St. Baptist Church, Jamaica Plain, Mass. Student offices and organizations: Co-chairman of Social Committee. Present work: Pastor, Centre St. Baptist Church, Jamaica Plain, Mass. Address: 16 Bolster Street, Jamaica Plain 30, Mass. Thesis: "The Doctrine of the Suffering of God."





GORDON CLAUDE GOODFELLOW, B.D. Born Rockland, Mass., January 3, 1927. Boston University. Field work: Director of Youth, Congregational Church, Hopkinton, Mass.; Director of Youth, Park Place Congregational Church, Pawtucket, R. I.; Pastor, Beechwood Congregational Church, Cohasset, Mass.; Pastor, First Congregational Church, Essex, Mass. Present work: Pastor, First Congregational Church, Essex, Mass. Address: Western Avenue, Essex, Mass. Thesis: "History of the First Congregational Church, Rockland, Massachusetts."

ROBERT WILLIAM GRAY, B.D. Born Rochester, New Hampshire, August 13, 1926. Gordon College, Gordon Divinity School. Field work: Assistant Pastor, Roxbury Presbyterian Church, Roxbury, Mass.; Interim Pastor, First Congregational Church, Hanson, Mass.; Pastor, First Presbyterian Church, Everett, Mass.; Pastor, Mullins Presbyterian Church, Mullins, S. C. Present work: Pastor, Mullins Presbyterian Church, Mullins, S. C. Permanent address: Box 324, Sandy Bluff Road, Mullins, S. C. Thesis: "Deism in Late Eighteenth Century America."

RICHARD EARL HARRIS, B. D. Born Boston, Mass., November 15, 1925. Boston University. Field work: Student Assistant, Central Congregational Church, Jamaica Plain, Mass.; Director of Young People's activities, First Church in Malden, Congregational, Malden, Mass. Present work: Minister of Education, First Church of Christ, Congregational, Springfield, Mass. Address: 49 Belmont Avenue, Springfield 8, Mass. Thesis: "The Church in the City."

DONALD WALKER HENDERSON, B.D. Born Fairfield, Maine, November 19, 1927. Bowdoin College. Field work: Pleasant St. Congregational Church, Arlington, Mass. Student offices and organizations: Treasurer, Trustee for Foreign Student Fund. Present work: Co-Minister of Presumpscot Union Parish (a larger Parish of nine churches). Address: R. D. 1, South Windham, Maine. Thesis: "The Influence of the Prophets on the Psalms."





JOHN MAGINNIS HEPFER, Jr., B.D. Born Parkersburg, West Virginia, September 30, 1927. Pennsylvania State College. Field work: Student Assistant Minister, Green St. Baptist Church, Melrose, Mass.; Minister of Christian Education, First Baptist Church, Beverly, Mass. Student offices and organizations: Treasurer, Benevolence drive; Steward, Student Boarding Club. Present work: Minister of Christian Education, First Baptist Church, Beverly, Mass. Address: 41 Federal Street, Beverly, Mass. Thesis: "Through Science to God."

RICHARD GOULD HINDS, B.D. Born Syracuse, New York, November 22, 1920. University of Maine. Field work: Pastor, First Congregational Church, Chatham, Mass. Present work: Pastor, Allin Congregational Church, Dedham, Mass. Address: 31 Chestnut Street, Dedham, Mass. Thesis: "The Body and its Implications concerning the Resurrection."

CHARLES WILLIAM HOBBS, B.D. Born Lynn, Mass., April 4, 1926. Gordon College, Gordon Divinity School. Field work: Pastor, Main Street Christian Church, Haverhill; Pastor, First Christian Church, Lynn; Chaplain of the Lynn Fire Department; Chaplain to the Junior Marine Reserve, Lynn. Present work: Pastor, First Christian Church, Lynn. Address: 12 Birch Street, Lynn, Mass. Thesis: "What Is This Thing Called Sin?"

TJAARD GEORG HOMMES, B.D. and S.T.M. Born Hilversum, The Netherlands, March 2, 1927. Leyden University. Field work: Pastor, First Congregational Church, Fryeburg, Maine. Present work: Pastor, First Congregational Church, Fryeburg, Maine. Address: Fryeburg, Maine. Thesis: "The Remonstrants."





LARRY HUNTLEY, B.D. Born Washington, D. C., March 24, 1924. Dartmouth College. Field work: West Newton Community Centre, West Newton, Mass.; Chaplain, Nobscot Scout Reservation. Student offices and organizations: Assorted posts on *The Hill View* staff. Present work: Youth Counsellor, Daniel Webster Home for Children, West Franklin, N. H. Address: 85½ S. Main Street, Hanover, N. H. Thesis: "The Church's Responsibility for the Community's Youth."

RAYMOND THOMAS JONES, B.D., cum laude. Born Waltham, Mass., July 23, 1924. Tufts College, Harvard University. Field work: Youth Director, Brighton Congregational Church, Brighton, Mass. Permanent address: 15 Corning Street, Beverly, Mass.

JOHN FRANCIS MADDEN, B.D. Born Gloversville, N. Y., May 25, 1923. Hartwick College. Field work: Director of Youth, First Baptist Church, Watertown, Mass.; Director of Youth, First Baptist Church, Woburn, Mass. Present work: Director of Youth, First Baptist Church, Woburn, Mass. Permanent address: R. F. D. 1, Rensselaer, N. Y. Thesis: "The Role of the Minister as Church Administrator."

GILBERT HARRY McCURDY, B. D. cum laude. Born Jeannette, Penna., July 8, 1922. Eastern Baptist Theological Seminary — College Division, Allegheny College. Field work: Evangelical Baptist Church (Italian-English), Hyde Park, Mass.; Youth Worker, First Baptist Church, Cambridge, Mass. Present work: Assistant Minister, Calvary Baptist Church, Providence, R. I. Address: 46 Moore Street, Providence, R. I. Thesis: "Group Dynamics: a Working Theory for Religious Leaders."



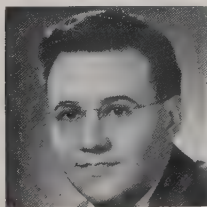


EMMANUEL STYLIANOS METAXAS, B.D. Born Agrinion, Greece, November 26, 1925. Athens University, Greek Archdiocese Theological Institute. Field work: Pastor, Greek Orthodox Church, Watertown, Mass. Present work: Priest, Greek Orthodox Church. Address: 55 Pequossette Street, Watertown, Mass. Thesis: "Agreements and Differences between Greek Orthodox and Protestant Churches."

WILLIAM DEAN MITCHELL, B.D. Born Detroit, Michigan, February 4, 1928. Yankton College. Field work: Y.M.C.A.; Grace Congregational Church, Framingham, Mass. Present work: Assistant Minister, First Congregational Church, South Portland, Maine. Address: 329 Cottage Road, South Portland, Maine. Thesis: "Proclaiming the Gospel to Young People, a Study of Two Churches."

WALTER EUGENE MOTTER, B. D. Born Fletcher, Ohio, May 9, 1924. Denison University. Field work: Assistant Minister, First Congregational Church, Wellesley Hills, Mass. Student offices and organizations: President of class, Junior and Middler years, Member of Campus Affairs Committee, Housing Committee, President of Herrick House, Chairman of Solicitations, Benevolence drive. Present work: Associate Minister, First Congregational Church, Wellesley Hills, Mass. Address: 207 Washington Street, Wellesley Hills 82, Mass. Thesis: "A Critique of 25 Synoptic Parables."

WILMONT JAMES MURRAY, B.D. Born Malden, Mass., August 9, 1928. Tufts College. Field work: Pastor, Martin's Pond Union Baptist Church, North Reading, Mass. Student offices and organizations: Social Committee, Treasurer of Benevolence Drive. Present work: Associate Minister, First Baptist Temple, Youngstown, Ohio. Address: 2991 Roosevelt Drive, Youngstown, Ohio. Thesis: "Baptism in the New Testament."





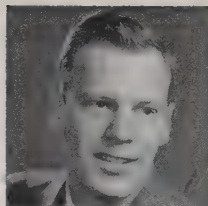
JOHN DEMETRIOU PROTOPAPAS, B.D. Born Pano Zodhia, Cyprus, January 23, 1927. Greek Archdiocese Theological Institute. Field work: Singing and preaching in different Greek Orthodox Churches; lectures about Greece, Cyprus, and Greek Orthodox Church, to youth groups in Protestant churches. Present work: Planning to do graduate work at A.N.T.S. Permanent address: 99 North Common Street, Lynn, Mass. Thesis: "Man and Atonement in Contemporary Western Theology."

TAYLOR EUGENE ROTH, B.D. cum laude. Born Chicago, Illinois, September 21, 1928. University of Wisconsin, Denison University. Field work: Assistant Minister, First Baptist Church, Boston, Mass.; Minister, Second Baptist Church, North Grafton, Mass. Student offices and organizations: President of Student Association, Co-chairman of Benevolence Drive. Present work: Minister, First Baptist Church, Richwood, Ohio. Address: 109 E. Ottawa Street, Richwood, Ohio. Thesis: "Anxiety and the Christian Answer."

EDWARD STEPHEN SETCHKO, B.D. and S.T.M. cum laude. Born Yonkers, New York, April 27, 1926. Union College. Field work: Chaplain, Norumbega Council, Boy Scouts; Student Assistant, Eliot Church, Newton, Mass. Student offices and organizations: Vice-president of class, Middler year. Present work: Minister to University Students, University Congregational Church, Seattle, Wash. Address: 1514 E. 45th Street, Seattle 5, Wash. Thesis: "Man and His Guilt."

CARL MILBURN SHARPE, B.D. and S.T.M. Born Lowell, No. Carolina, November 16, 1926. Wake Forest College. Field work: Assistant Minister, Park St. Baptist Church, Framingham, Mass. Assistant Minister, Old Cambridge, Mass. Student offices and organizations: Steward of dining hall. Present work: Minister, Chestnut Hill and Liberty Baptist Churches, and Protestant Chaplain of Exeter School, Exeter, R. I. Permanent address: 616 North Ashe Avenue, Newton, N. C. Thesis: "The Doctrine of Prayer: Its Psychological Aspects and Its Use in the Sick Room."





PHILIP AVERY SHEARMAN, B.D. Born Portland, Maine, July 3, 1926. Colby College. Field work: First Baptist Church, Malden, Mass. Present work: Assistant Minister, First Baptist Church, Malden, Mass. Address: 44 Gordon Street, Malden, Mass. Thesis: "History of the First Baptist Church, Malden, Massachusetts."

CHARLES LYNN SMITH, Jr., B.D. Born Passadumkeag, Maine, May 14, 1926. Colby College, Gordon Divinity School. Field work: Main Street Christian Church, Haverhill, Mass. Present work: Main Street Christian Church. Address: 21 Cedar Street, Haverhill, Mass. Thesis: "A History of Park Street Church, Boston, Mass."

HEINRICH SÜLD, B.D. and S.T.M. cum laude. Born Leisi, Saaremaa, Estonia, October 7, 1922. Bethel Seminary, Sweden. Field work: Chaplain for the Newton Council of Church, Newton, Mass. Student offices: Member of Missions Committee. Present work: Pastor, Baptist Church, Georgia Plains, Vermont. Address: Georgia Plains, Vermont. Thesis: "Jesus Christ as Pattern in the Thought of Søren Kierkegaard."

DONALD EDWARD TATRO, B.D. Born Waterbury, Vermont, June 23, 1920. Gordon College, Boston University, Gordon Divinity School. Field work: Pastor, Revere Congregational Church; Pastor, Groveland Congregational Church. Present work: Pastor, Groveland Congregational Church. Address: 8 King Street, Groveland, Mass. Thesis: "The Life and Influence of John Cotton."

JET ELTON TURNER, B.D. Born Monrovia, Calif., March 3, 1928. Pomona College. Field work: Youth Director and Minister of Music, Mattapan Baptist Church, Milton, Mass.; Choirmaster and Organist, Trinity Church, Newton Centre, and Assistant Organist and Choirmaster, Old South Church, Boston. Student offices and organizations: School organist. Permanent address: 251 N. Myrtle, Monrovia, Calif.





ROBERT DEAN VANCIL, B.D. and S.T.M. Born Jackson County, Murphysboro, Illinois, January 16, 1929. Shurteff College. Field work: First Congregational Church, Natick; First Congregational Church, Reading. Student offices and organizations: Class Vice-President, Middler year; Class President, Senior year, Secretary, Intern year. Present work: Minister of Religious Education, First Congregational Church, Reading, Mass. Permanent address: 909 East Harrison Street, Sparta, Illinois. Thesis: "The Role of Paul's Conversion in Interpreting his Theology."

LESLIE RUSSELL WADSWORTH, B.D. Born Saugus, Mass., December 26, 1925. Boston University. Field work: Assistant Minister, Tatnuck Congregational Church, Worcester, Mass.; Pastor, Federated Church, Charlton, Mass. Present work: Pastor, Federated Church, Charlton, Mass. Address: Charlton, Mass. Thesis: "The Christian Struggle Against Sin."

LEONARD WILMOT, B.D. Born New Bedford, Mass., November 20, 1926. Bates College. Field work: Assistant Pastor, Leyden Congregational Church, Brookline Mass.; Minister of Youth, First Baptist Church, Norwood; Minister of Christian Education, First Baptist Church, Fall River, Mass. Present work: Minister of Christian Education, First Baptist Church, Fall River, Mass. Address: 445 Oak Grove Avenue, Fall River, Mass. Thesis: "A Program of Children's Work for the First Baptist Church of Fall River, Mass."

MEREDITH LOUISE ARNOLD, M.R.E. cum laude. Born Brockton, Mass., November 5, 1923. Boston University. Field work: First Congregational Church, Holliston, Mass. Student offices and organizations: Secretary of Student Association, Secretary of Campus Affairs Committee. Address: Georgia Plains, Vt. Thesis: "An Inquiry into the Beliefs of a Junior High Youth Group."





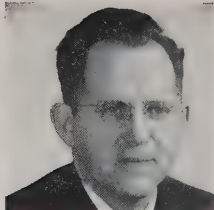
VESTA WATTS BEMBOWER, M.R.E. Born Columbus, Ohio, December 30, 1929. Shorter College. Field work: Teacher, Primary Dept., Church of the Redeemer, Chestnut Hill, Mass. Address: 19 Tavern Road, Waltham, Mass. Thesis: "Christian Living in the Home and its Implications for the Church."

ELIZABETH MERRILL GULICK, M.R.E. cum laude. Born Brooklyn, New York, April 18, 1915. Oberlin College, New York University, Chicago Theological Seminary. Field work: Lower School Superintendent, Wellesley Congregational Church. Present work: Finishing up year as Superintendent, Wellesley Congregational Church. Address: 741 Washington Street, Wellesley 81, Mass. Thesis: "Helping Children Worship."

JANET MURIEL MacGRAY, M.R.E. Born Newton, Mass., Nov. 7, 1930. Acadia University. Field work: East Baptist Church, Lynn; First Baptist Church, Brockton. Student offices and organizations: Mid-dler Class Secretary. Present work: Youth Worker, First Baptist Church, Brockton; as of September 1st, Director of Christian Education, First Baptist Church, Melrose. Permanent address: 1144 Great Plain Avenue, Needham 92, Mass. Thesis: "A Critical Appraisal of a Summer's Ministry in Rural Vermont."

ALICE FLORINE SMITH, M.R.E. Born Huntington, W. Va., May 12, 1926. Adlerson-Broadbudd College. Field work: First Baptist Church, Medfield, Mass. Present work: First Baptist Church, Medfield, Mass. Address: Medfield, Mass. Thesis: "Vacation Church School in the Country Church."



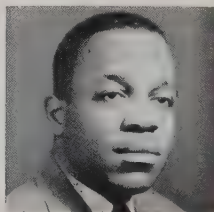


EDWIN EARL OSTROOT, S.T.M. Born Moscow, Idaho, May 23, 1910. University of Idaho, Luther Theological Seminary. Present work: Hospital Chaplain, Trinity Hospital, Minot, North Dakota. Address: Minot, North Dakota. Thesis: "An Historical Sketch of the Doctrine of Man with a Psychological Concept of Sin."

LEICESTER RUPERT POTTER, Jr., S.T.M. Born Boston, Mass., April 9, 1915. Tufts College, Boston University. Present work: Hospital Chaplain, Massachusetts Memorial Hospitals, Boston, Mass. Address: 27 Oakridge Street, Mattapan 26, Mass. Thesis: "Clinical Pastoral Training."

CYRIL DEVADASA ELLAWELA PREMAWARDHANA, S.T.M. Born Ceylon, March 23, 1915. Serampore College. Field work: Talks and preaching engagements in local churches. Present work: Pastor, Baptist Church, Nugegoda, and Teacher, Wesley College, Colombo, Ceylon. Address: "The Manse," 8 Chape Road, Nugegoda, Ceylon. Thesis: "Some Implications of the Christian Faith for Women Today."

ARTHUR LUTHER WHITAKER, S.T.M. Born Malden, Mass., July 23, 1921. Gordon College, Harvard University. Field work: Pastor, Calvary Baptist Church, Haverhill, Mass. Present work: Pastor, Calvary Baptist Church, Haverhill; Teacher, Haverhill Weekday School of Religious Education. Address: 9 Ashland Street, Haverhill, Mass. Thesis: "The Relationship Between Prejudice and Hate."



Scholastic Honors, 1953-1954

The Committee on Scholastic Awards of the Faculty voted the following Honor Scholarship awards based on academic work:

Junior Class: First honors: Frederick Strasburg (Andover), Major Johnson (Newton). Second honors: Merrill Emery (Andover), Paul Chapman (Newton).

Middle Class: First honors: Merle Jordan (Andover), Kenneth Janzen (Newton). Second honors: David Emmons (Andover), Robert Sisson (Newton).

Senior Class: First honors: William Davis (Andover), William George (Newton). Second honors: William Hoover (Andover), Hans Mallau (Newton).

M.R.E. Students: Senior first honors: Meredith Arnold; Junior first honors: Joanne Kerlee.

MASSACHUSETTS BIBLE SOCIETY AWARDS

On May 14 Dr. Robert W. Coe of the Massachusetts Bible Society presented gift editions of the Revised Standard Version to the following for excellence in public reading of the Bible:

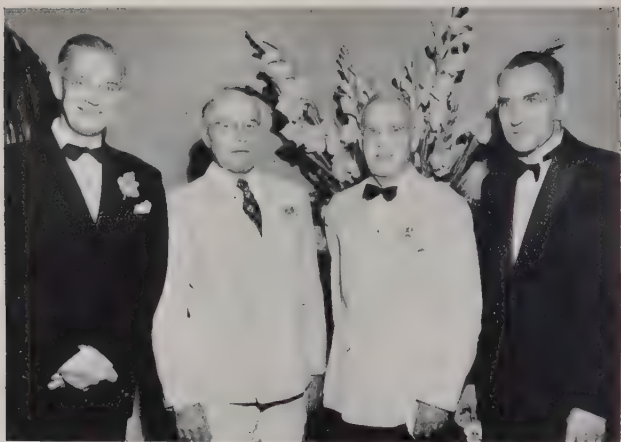
Junior Class: Frederick Strasburg.

Middle Class: John Frederickson.

Senior Class: William George.

ALBERT E. TEE MEMORIAL SERMON

On May 19 Lawrence E. Tee, '45, awarded the \$25 Albert E. Tee Memorial prize for the best sermon based on a character or an episode in Church History, to Richard L. Witham of the Junior Class.



Left to right: President Herbert Gezork, Dr. Robert G. Armstrong, Andover Trustee and Toastmaster at the Dean's Testimonial Dinner, Dean Vaughan Dabney and Dr. Paul S. Minear, Chairman of the Testimonial Dinner Committee.



Dean Vaughan Dabney (right) at Testimonial Dinner given in his honor receives presentation of wallet containing \$100 for each of his 23 years of service to Andover Newton from Mr. Lucius E. Thayer (left), Andover Trustee. Also included are Professor Roger Hazelton, who presented Mrs. Dabney with a handbag containing \$100 and Professor Russell C. Tuck, who presented the Dean with a book of testimonial letters sent in by friends and alumni from all over the world.

Dean Dabney Retires

After 23 years of service at Andover Newton Theological School, Dean Vaughan Dabney will retire as of September 1, 1954, becoming Dean Emeritus.

When Andover Theological Seminary became affiliated with The Newton Theological Institution in 1931, the Trustees of Andover called Dr. Vaughan Dabney from his pastorate at the Second Church in Dorchester to assume a three-fold duty in the newly formed Andover Newton.

As President of the Andover faculty, Dr. Dabney gathered a new faculty and student body, unified the alumni group of old Andover and Andover-Harvard and later Andover Newton, and re-established relations between the seminary and our Congregational Christian Churches and colleges. He has been President longer than any other in the long history of Andover. As Bartlet Professor of Sacred Rhetoric, succeeding such men as Willard L. Sperry and Albert Parker Fitch, Professor Dabney became head of the Homiletics Department, giving courses in preaching, church administration and pastoral theology. He brought to his department such eminent lecturers as Charles W. Gilkey, Raymond Calkins, and Gaius Glenn Atkins.

As Dean of Andover Newton, Vaughan Dabney served in both an academic and administrative capacity and was influential in cementing the union of Andover and Newton.

The Commencement exercises, May 23 and 24, revealed a strong school. Dean Dabney preached the Baccalaureate sermon in the First Church in Newton (Congregational), which was filled to capacity. The next day, out of a graduating class of 59, he conferred degrees on 27 Andover graduates, the largest number in 60 years. At the Commencement Exercises he was presented with an illuminated testimonial scroll by Dr. Frederick M. Meek, Minister of the Old South Church in Boston and newly elected President of the Andover Board of Trustees. At the Alumni Luncheon it was announced that the alumni had arranged to have the Dean's portrait painted. Previously at the Spring Banquet the President of the student body announced the establishment of a Dabney Scholarship, the income of which will be used for foreign students.

The Dean also participated in the Ground Breaking Exercises for the new dormitory, the start of the renovation of Sturtevant Hall, and the unveiling of two tablets placed in the chapel in memory of Frederick Harlan Page, former President of the Andover Board, and of Daniel Evans, for thirty years Abbot Professor of Christian Theology in Andover.

The highlight of the special occasions for the Dean was the Testimonial Dinner given in his honor on June 1 at Noyes Hall. Over 350 attended and heard glowing testimonials from Dr. Fred Buschmeyer of the General Council, President Herbert Gezork, Bishop Norman B. Nash, Dr. Frederick M. Meek, Mr. Howard W. Cole, Dr. Albert Buckner Coe, the Rev. William C. Hart, Dr. Charles W. Gilkey, and Dr. Paul S. Minear. Dr. Robert G. Armstrong, Andover Trustee was Toastmaster.

Presentations to the Dean and Mrs. Dabney included a Book of Testimonial Letters from his friends around the world, a handbag for Mrs. Dabney containing \$100 and a wallet for the Dean containing \$2,300 — \$100 for each of his 23 years of service as Dean.

Dr. and Mrs. Dabney will make their home in Brookline. As Dean Emeritus he plans to do interim preaching and carry on a special service among the alumni and friends of the school, of which he is still a Trustee.





Head Table on stage (left to right): Dr. Frederick M. Meek, Mrs. Gezork, Dr. Frederick S. Buschmeyer, Mrs. Dabney, Dr. Robert G. Armstrong, Toastmaster, Dean Vaughan Dabney, Mrs. Meek, President Herbert Gezork, and Miss Patricia Dabney.

Head Table on floor (those included in this picture): Mrs. Coe, Bishop Norman B. Nash, Mrs. Howard W. Cole, Dr. Albert Buckner Coe, Mrs. Paul S. Minear, and Dr. Charles W. Gilkey.

Missing Issues

The Andover Newton Library needs the following for binding purposes. If any of our readers has a copy and will donate it to us, we shall be very grateful:

AMERICAN FRIEND, Oct. 28, 1948; Jan. 6, March 17, and July 21, 1949; March 16, 1950.

CHILDREN'S RELIGION, Jan., April, Dec., 1951.

CHRISTIANITY AND SOCIETY, Winter, 1947; Winter, 1949.

CHURCH HISTORY, Dec., 1933; June, 1936; April, 1937.

SOCIAL ACTION, Nos. 1, 2, 3, 7, 8, 10, 11 of 1935.



FATHER AND SON CONGRATULATED

President Harold C. Case of Boston University and President Gezork of Andover Newton, together with Rev. Alexander Henderson, N '18, Newton Trustee and minister of the First Baptist Church of Medford, Massachusetts, and his son, Donald Henderson, N '54, who received his degree at the Commencement Exercises.

In addition the following who received their degrees at Commencement are also the sons of ministers: Percel Odel Alston, Norman Lee Armstrong, Walter Callen Bishop, Jr., Henry Curtis Brooks, Edward Warren Clarke, William Brotherton Davis, Stephen Edwin Fletcher, Emmanuel Stylianos Metaxas, Walter Eugene Motter, Cyril Devadasa Ellawela Premawardhana, Taylor Eugene Roth, Philip Avery Shearman, Charles Lynn Smith, Jr.

Faculty Action on State Teachers' Oath

President Gezork was requested by the State Commissioner of Education to secure the signatures of the faculty who are now teaching and who did not sign the Massachusetts Teachers' Oath in or since 1935.

After several discussions at faculty meetings the following was resolved:

Whereas there is now in the Commonwealth of Massachusetts a duly enacted law requiring an Oath of Allegiance of teachers in schools, colleges, and universities, and

Whereas we, the faculty of Andover Newton Theological School, are signing the Oath at a time when our nation is engaged in a fateful effort to preserve both our constitutional tradition of freedom and our security as a state, and

Whereas this Oath could threaten the constitutional separation of Church and State, if interpreted by investigating committees and others as giving those in authority the right to judge as to the faithful discharge of duties of those who teach in schools of the church,

Be it resolved, that we, members of the faculty of Andover Newton Theological School, at Newton Centre, sign, or reaffirm a former signing of, this Oath with the following understanding:

As citizens of the Commonwealth, we gladly take this Oath of Allegiance to the Constitutions of our nation and Commonwealth understanding that those Constitutions place all citizens under the obligation to defend the freedoms set forth therein;

As ministers of Jesus Christ fully recognizing our responsibilities as citizens, we take this Oath understanding that the faithful discharge of our duties in fulfilling our vocation stands first of all under the authority of God, rather than of any earthly power.

Be it further resolved that copies of this resolution be spread upon the minutes of the Faculty, and that a copy be sent to the Secretaries of the Boards of Trustees, to the Governor, the President of the Senate, and the Speaker of the House of Representatives.

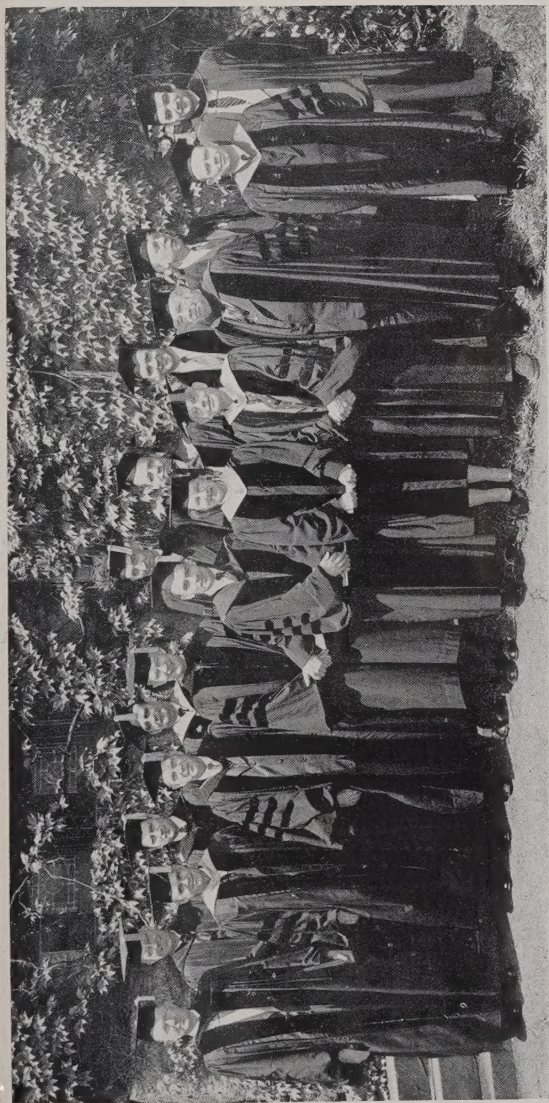
Herbert Gezork
Prentiss L. Pemberton
Nathanael M. Guptill
Paul Minear
John W. Brush
Roger Hazelton
Russell C. Tuck
John H. Scammon
Samuel H. Miller

Margaret M. Morton
Walter J. Harrelson
John M. Billinsky
Richard D. Pierce
Edmund H. Linn
Walter David Knight
Walter L. Holcomb
James P. Berkeley
Vaughan Dabney

We take this occasion to express our concern that current efforts to preserve security by means of oaths and of committees set up to investigate the loyalties of teachers often result in undermining constitutional guarantees, in curtailing academic and religious liberty, and in encouraging the spread of suspicion, fear, and injustice.



President Herbert Gezork with first shovel of earth at Ground Breaking Ceremony for new married students dormitory, on Alumni Day, May 24, 1954.



THE ANDOVER NEWTON FACULTY

Front Row: Brush, Fallaw, Dean Dabney, President Gezork, Hazelton, Mrs. Morton, President Emeritus Herrick, Berkeley, Pierce.

Rear Row: Tuck, Linn, Billinsky, Minear, Pemberton, Harrelson, Miller, Guptill.

Not Shown: Scammon, Maclean, Pearson, Knight.

The Greater Boston Ecumenical Institute

JULY 12 - 31, 1954

Cooperating Institutions

Four theological seminaries in the Boston Area are cooperating in arranging this Institute:

1. Boston University School of Theology, where all classes will meet and all lectures will be given.
2. Andover Newton Theological School.
3. The Divinity School, Harvard University.
4. The Episcopal Theological School, Cambridge.

Credit Courses and Non-Credit Courses

Courses in Ecumenical Leadership, Christian Social Ethics, The Ecumenical Movement, The Christian Hope, The Christian in the World Struggle, The Christian Mission, and other related fields will be offered. Special Lectures daily at 2:15 P. M.

Two semester hours of credit can be earned in each of two courses.

Non-credit registration is permissible for one or more of the three weeks: July 12 to 17, 19 to 23, 26 to 30.

Faculty and Special Lecturers

Paul Abrecht (United States)
V. E. Devadutt (India)
Nils Ehrenström (Sweden)
H. H. Farmer (England)
Odd Hagen (Sweden)
H. H. Harms (Germany)
Hendrik Kraemer (The Netherlands)
Regin Prenter (Denmark)
Ross W. Sanderson (United States)
M. M. Thomas (India)
H. H. Walz (Germany)

For further information write to Office of the Registrar,
210 Herrick Road, Newton Centre 59, Massachusetts.

Lecturers at the Fall Convocation

October 20, 1954

Greene Lecturer

PROFESSOR H. RICHARD NIEBUHR, PH.D., D.D.
Dwight Professor of Theology and Christian Ethics
Yale Divinity School

English Lecturer

CANON THEODORE O. WEDEL, PH.D., S.T.D.
The Washington Cathedral, Washington, D. C.

